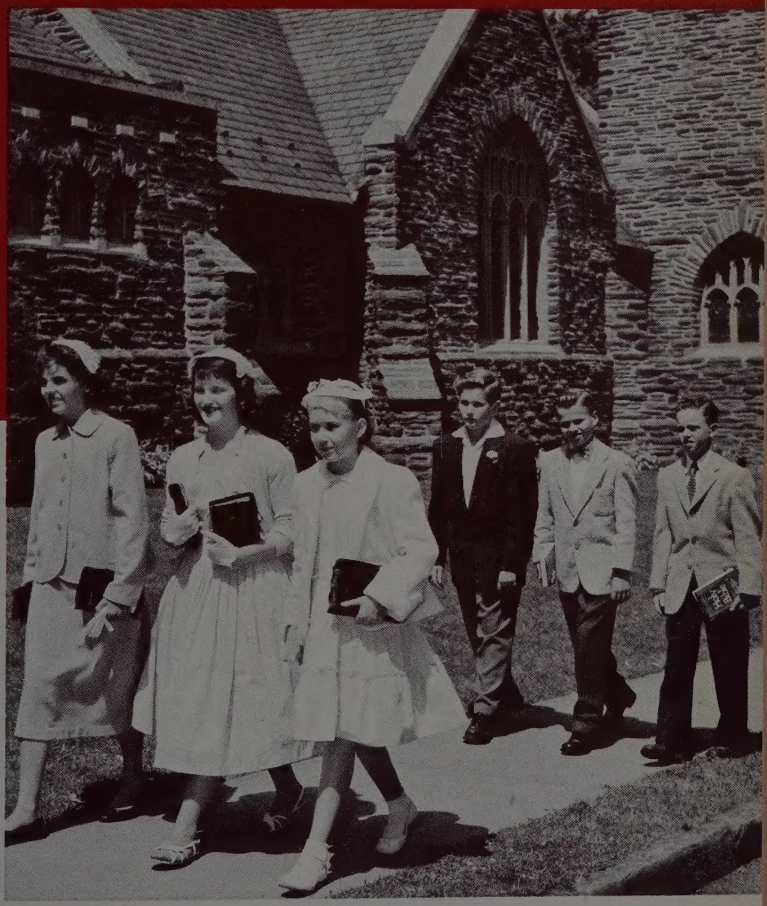
The LUTHERAN



GOOD COMPANIONS

The Bible goes along to Sunday school

Vol. 41, No. 3

OCTOBER 15, 1958

God's Turn

PAUL HAD FALLEN over the bannister from the second floor. It was an agonized moment as I rushed down to the still figure of the little boy. When the ambulance had taken him to the hospital, the verdict came: a badly broken forearm, a bruised jaw, and a slight skull fracture. "Nothing to worry about; he'll be all right," the doctors said.

The tyke had a rough time of it, though, while he was lying in a hospital bed waiting for the doctors to feel safe in administering anesthetic so they could set the arm. I tried to keep him calm enough so he wouldn't disturb the arm or cause too much discomfort to his head.

"THE DOCTORS will set your arm in a cast," I kept repeating, "and then it will be God's turn to take over and make your arm strong and well again." Where nothing else had worked, this promise calmed him down and gave him patience to wait. When it came time to go into surgery, he was somewhat better, at least emotionally.

When my son came back from surgery and was awake enough to know what was going on around him, his first words as he looked at the clean, white cast were, "Mommy, now it is God's turn."

—PHYLLIS STONE

The LUTHERAN — News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

Sweden approves women pastors

Major issue raging in the Lutheran Church of Sweden in recent years has been ordination of women to the ministry. The Swedish parliament had in 1957 passed a bill approving such ordination, but the annual Church Assembly had turned the measure down by a 62-36 count.

This year the parliament again passed the measure, put the issue up squarely to the churchmen. In a 16-hour debate at the Church Assembly on Sept. 29, all the arguments pro and con were again raised. Bishop Anders Nygren of Lund proposed a substitute which would have postponed a final decision for two years, but was voted down. Delegates insisted that no new evidence could be produced and that a showdown was essential. In the final vote, the assembly reversed its stand of a year ago, agreed 69-29 to approve th government's proposal for ordination o women as pastors starting Jan. 1, 195

Opposition had been led by Bishop B Giertz of Gothenburg, head of the "high church" group in the Swedish Church Some opponents had threatened to re fuse co-operation with women pastors o with bishops who ordained them, eve if this meant breaking the law. Afte the decision, Bishop Giertz said he woul try to preserve the unity of the churc though he "hated to work in a churc that made Christ's words invalid."

The state-supported Lutheran Churc in Sweden includes in its 7.2 millio membership more than 95 per cent o

Dr. Fry, Mrs. Roy L. Winters and Dr. Nolde at the ULCW anniversary convention i Toronto. Mrs. Winters wa elected president of the Unite Lutheran Church auxiliar

country's people. If the church had ain turned down the government pro- sal, a group in parliament had threat- ed to strip the Church Assembly of islative power.

olde, Fry address ULCW

No settlement of Far East problems n be reached "without including rep- entatives of whatever government is the mainland of China," Dr. O. Fred olde told delegates at the triennial con- ntion of United Lutheran Church omen at Toronto. "This is now the oples Republic of China." Dr. Nolde, ector of the Commission of the urches on International Affairs, an n of the World Council of Churches d of the International Missionary uncil, urged a "peaceful offensive ainst tyranny" through "positive strat- y in behalf of justice and freedom."

The Chinese military build-up on emoy and Matsu "not only serves no eful military purpose but also creates untenable and therefore all the more rifying occasion for world war," Dr. olde declared. Every legitimate means ould be used to combat the spread of mmunism, he added, but efforts to end clear testing and to bring about dis- nament require Red China's participa- n.

Earlier, the 1,500 delegates and vis- rs heard Dr. Franklin Clark Fry warn ainst extreme attitudes in regard to urch unity. Christians need both truth d unity, he said. The ULC president posed on one hand the view that urches should unite at all costs, and the other the view which put all em- asis on doctrinal truths.

"Truth and unity are twin imperatives at the Christian church has to obey to faithful to its Lord," Dr. Fry stated. he puzzling thing is that the claims of these two ideals seem so often to be in tension with each other, sometimes in opposition."

Women gave $23 million

In the 40-year history of the United Lutheran Church, the ULCW has contributed more than $23 million to its mission programs, Mrs. John B. Moose, retiring president, told the convention. Foreign and home missions have been the chief beneficiaries. More than 178 women missionaries in almost every part of the world have been supported by the women's group. The 163,700-member organization adopted a $1.1 million budget for 1959.

Elections resulted in the choice of Mrs. Roy L. Winters of Spring City, Pa., as president for the next three-year period. Meeting after the close of the five-day convention, the auxiliary's executive board named as executive secretary Miss Josephine I. Darmstaetter, who is now candidate secretary on the ULCW staff. Miss Darmstaetter will next May 1 succeed Dr. Nona M. Diehl.

DAYTON REPORT

Benson urges bold witnessing

Lutherans from all parts of the U.S. and Canada streamed into the spacious Memorial Building in Dayton, Ohio, last Wednesday morning for the service of Holy Communion which opened the 21st biennial convention of the United Lutheran Church. The 700 official delegates who represented 2,400,000 church members were augmented by hundreds of visitors, so that the 2,502-seat auditorium seemed well filled.

In ecumenical relationships Lutherans meet "the challenge of a qualified witness" by insisting that Christians can be united only by "acceptance of the historic

Jesus as being God and being the Redeemer," Dr. Oscar A. Benson declared in the sermon. Dr. Benson, president of the Augustana Church with which the ULC is planning to merge, preached at the invitation of ULC President Fry.

Faithfulness to the Gospel has made many martyrs in our generation, Dr. Benson said. He urged delegates to keep in mind those whose faith overcame oppression and attack and to join the ranks of those who testify to their faith in whatever situation they may be.

Dr. F. Eppling Reinartz, ULC secretary, was liturgist. Music was provided by the Wittenberg College Choir.

Three big questions

As President Fry rapped his gavel to call to order the first business session on Wednesday afternoon, it was evident that amid the routine business three questions were uppermost in the minds of most delegates. They concerned—

1) the blueprint laid out for the merger with the Augustana, American Evangelical and Suomi churches;

2) the proposal of the Board of American Missions to borrow $8 million for church extension;

3) the progress being made throughout the church toward attaining its anniversary benevolence goal of $15 million in 1958.

New court approved

Merger plans took the spotlight almost at once, with Dr. Fry's 18,000-word President's Report devoted wholly to the subject. Delegates awaited the Thursday afternoon session, when the Special Commission on Relations to American Lutheran Church Bodies would present its report. Dr. Fry pointed out four possible responses to the commission's proposals: dismissal of the commission, which would throw out all merger plans; specific instructions to the commission; resolution expressing the "sense" of the convention which would instruct the commission but not bind it; or approval of the plans.

Secretary Reinartz reported approval by the synods of eight constitutional amendments which would convert the present Commission on Adjudication into a Court of Adjudication and Interpretation. The court would have the power and duty to decide all disputed questions of doctrine, principle or practice which might arise within the church or its synods.

California college aided

First board to report was Higher Education, which at the Wednesday evening session presented plans for expanded educational work by the church. Highlighting the report was the proposal that the ULC contribute $300,000 toward construction of a Lutheran college at Thousand Oaks, near Los Angeles, California. The college is to be sponsored jointly by five Lutheran bodies. It already has acquired a 206-acre campus site.

Dr. Gould Wickey, executive secretary of the board, said that enrollment in the ten ULC seminaries was holding steady with 769 students attending during the past academic year. Attendance at graduate courses was increasing, he said. College enrollments were continuing to gain at the rate of about 5 per cent each year, he reported.

To meet the "definite need for post-seminary education for pastors," the board proposed an "in-service" training program to be started in 1960. It would consist of two-week training periods or "refresher courses" for pastors. These would be given in various parts of the country and would be staffed by leading theologians and churchmen.

abbi's race sermon brings threat

A Virginia rabbi may lose his syna-gogue pulpit because in a Yom Kippur rmon he criticized the state's "massive sistance" to school integration and its tion in closing public schools. The ev. Emmet A. Frank of Temple Beth-El, lexandria, said discrimination against ie minority might soon lead to persecu-on of others.

Virginia's Defenders of State Sov-eignty, a segregationist organization, ged Jews to "refute and condemn Rabbi rank." Unless Jewish merchants proved emselves "loyal Virginians" they would subject to economic reprisals, the or-nization warned. Alexandria's Mayor eroy Bendheim, who is also president the synagogue's board of trustees, said e board had "discussed" the sermon ith the rabbi.

Virginia clergymen had been out-oken in their criticism of the state's olicy and some had been threatened ith loss of their pulpits, according to ie Potomac Presbytery of the Southern resbyterian Church. The presbytery asked its denomination to give moral and, if necessary, financial aid to ministers who are under fire for their stand on racial issues.

In Arkansas, Gov. Orval Faubus had last month called a group of Presbyterian ministers "leftwingers" who were "brainwashed by Communists" because they had opposed his defiance of the federal courts. Several Little Rock clergymen had reportedly been forced to leave their churches under pressure because of their stand on school integration.

President lays cornerstone

Columbus Day was to become a Protestant holiday in New York this year as President Eisenhower planned to come to the city on Oct. 12 to assist in laying the cornerstone for the new 19-story Interchurch Center. The $20 million building is being erected on Morningside Heights, near Columbia University, which the President headed from 1948-1952. The center will serve as headquarters for the National Council of Churches and for many denominational

larble block cut from "Judg-ient Seat" in marketplace of ncient Corinth, Greece, is resented to Dr. Edmund F. Vagner (left) by Greek Or-hodox Archbishop Germanos olyzoides as William J. De-arest, chairman of Inter-hurch Center's building com-ittee, looks on. To be placed cornerstone, block will be eminder of the Apostle Paul

agencies, as well as U.S. office for the World Council.

After his message, the President was to help set into the two-and-a-half ton cornerstone a 150-pound piece of marble carved from the judgment seat in the marketplace of ancient Corinth. The stone, from the site where the Apostle Paul preached and later stood trial, was presented by the Greek Orthodox Church in co-operation with the Greek government.

President of the Interchurch Center is Dr. Edmund F. Wagner, treasurer of the United Lutheran Church.

Rebellion in Bosco

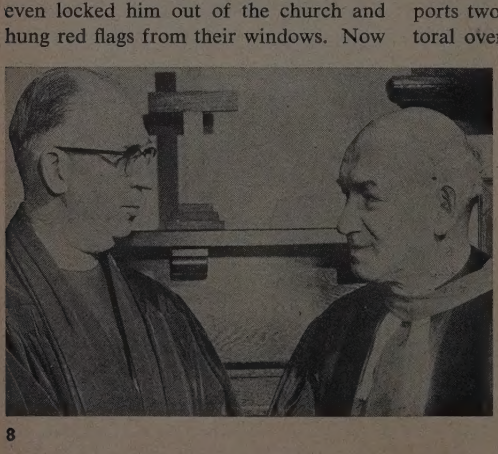
Parishioners in the mountain village of Bosco in Italy's southern mountains had become fond of Father Francesco Saverio Losardo during his long pastorate in the community's Roman Catholic church. When the bishop of Policastro transferred him and sent a young priest to Bosco, the villagers rebelled.

Appeals to the bishop to have their old priest back went unanswered. Last month the Rome radio reported that "villagers have been boycotting church services conducted by the new priest. They have even locked him out of the church and hung red flags from their windows. Now they have gotten in touch with a Prot estant community in the area and ar threatening to become Protestants if Do Francesco is not returned to their parish within two weeks."

Ask Red China recognition

The World Council and the U.S. Na tional Council of Churches should inter cede with U.S. Secretary of State John Foster Dulles to obtain a more flexibl Far East policy, the General Council o the United Church of Canada pleaded a its biennial meeting in Ottawa last month The council also asked its own Canadian government to recognize Communis China and help it gain admission to th United Nations. Cited as "economic im perialism" was the practice of some U.S corporations of trading with Red China through their Canadian affiliates.

Plans for a television ministry and fo increasing minimum clergy salaries t $3,400 annually were adopted by th council. With only 80 vacant charge and 700 students preparing for the min istry, the end of the clergy shortage wa in sight for the church, the council wa told. The United Church has approxi mately 6,300 preaching places and re ports two million persons under its "pas toral oversight."



Dr. Angus J. McQueen, newly elected moderator of United Church of Canada, receives congratulations from retiring moderator, Dr. James Thomson during biennial meeting of general council at Ottawa

United Appeal defended

Funds from Canada's United Appeal o more to Roman Catholic charities than o others, the Toronto lodge of the)range Society charged last month. The ociety, founded in Ireland about 200 ears ago, is militantly anti-Catholic. It laimed in a pamphlet that 40 per cent f the UA funds went to Roman Cath-lic institutions and organizations.

An appeal spokesman called the charge rroneous, saying that funds were not istributed on a sectarian basis but on ne basis of need. Full-page ads defend-ng the appeal appeared in Toronto news-apers with the slogan, "Need knows no reed." Signers of the ads were Prot-stant, Roman Catholic and Jewish lead-rs, including Lutherans. Gib Mackie, hairman of the appeal's interfaith com-nittee and a United Church layman, said ne timing of the charges at the start of ne annual appeal "was tragic."

Earlier the Hamilton council of hurches had withheld support from the und drive in its community because of ne inclusion of the Catholic Youth Or-anization, which the council described s a sectarian group.

00,000 more hymnals

"Phenomenal acceptance" of the new *ervice Book and Hymnal* by the Lu-heran churches in America makes a hird printing of 400,000 copies neces-ary, the publishers have announced. The rst printing of 635,000 copies was sold ut in advance of publication, and the econd printing of 439,000 copies is early gone, they said. The third printing vill go to press early in December, ac-ording to Dr. H. Torrey Walker, man-ger of the United Lutheran Publication House. It will bring to 1,474,000 the umber of copies in use by congregations f the eight National Lutheran Council churches which participated in the prepa-ration and distribution of the book.

Contents of the volume are under the jurisdiction of the Permanent Commis-sion on the Service Book and Hymnal, which includes representatives from all participating churches. Six church-owned publication houses are joint publishers of the book.

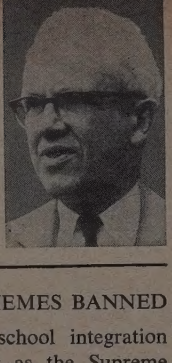
Shortage of priests noted

Lack of candidates for the Roman Catholic priesthood in Latin American countries is a "most urgent problem," Pope Pius told heads of seminaries re-cently. Though the situation has im-proved, the number of young men en-rolling is insufficient and churches in Latin American lands will still require clergy from other lands to staff their work, the Pontiff said.

A U.S. survey showed that most Ro-man Catholic seminarians here come from middle-class families, graduate from a hometown high school and have at least one relative in religious service. The Rev. Joseph Fichter, Loyola University so-ciologist, said 60 per cent of the semi-narians have parents in white-collar jobs. Only 10 per cent come from lower-in-come families.

Roman Catholic families "of higher status" presumably the upper middle class, show proportionately greater fidel-ity to religious practices than those of the lower classes," Father Fichter re-vealed, challenging "the widely held no-tion that poverty and piety are corre-lated." Most remarkable social shift today is that of Roman Catholics from "the lower to the middle classes," he said.

Roman Catholics throughout the world now number 468 million, according to a Vatican estimate. Italy is the "most Catholic" country with 92 per cent of its population listed as church members.



WASHINGTON

By ROBERT VAN DEUSEN

SEGREGATION SCHEMES BANNED

THE BATTLE over school integration moved into high gear as the Supreme Court spelled out in clear language the illegal nature of various devices for maintaining segregated schools. The Court dealt an advance blow to untested anti-integration laws in some southern states.

The occasion for the statement was a presentation of the Court's reasons for refusing to grant a 2½-year delay to the Little Rock School Board before proceeding with integration of the schools. The decision had been announced on Sept. 12, but the detailed opinion explaining the Court's ruling was delivered by Chief Justice Earl Warren on Sept. 30. It came at a crucial time, after a number of schools had been closed in Arkansas and Virginia, and just as some of them were about to be opened as private schools on a segregated basis.

THE 17-PAGE opinion went beyond the Little Rock situation and dealt with the whole problem of opposition to the Supreme Court decision against school segregation. It made the following points:

1. Supreme Court decisions are an authoritative interpretation of the Constitution, and are therefore "the law of the land."

2. No state legislator or executive or judicial officer can refuse to comply with Supreme Court rulings without violating his oath to abide by the Constitution.

3. While public education is primarily the concern of the states, this responsibility along with other state activities must be exercised according to federal constitutional requirements.

4. The 14th Amendment to the Constitution embodied and emphasized the ideal of equal justice under law.

5. State support of segregated schools "through any arrangement, management, funds, or property" is contrary to the 14th Amendment.

6. The constitutional rights of Negro children cannot be sacrificed because of the violent resistance of individual citizens, or of state officials.

7. The lower courts may permit school authorities considerable flexibility in working out the details and timing of integration, but must make sure programs are developed which work toward earliest practicable completion of the process.

Guide for the future

The Court thus labeled as unconstitutional any attempt to turn public schools into private schools operated on a segregated basis with state funds. By inference, it called into question Virginia's "massive resistance" laws which provide for the closing of integrated schools, cut-off of state funds, and tuition grants for private schooling.

The Supreme Court's decision will serve as a firm guide for lower courts in the litigation that is bound to come, and a clear warning of what its own position will be when cases come to it on appeal. It will bring the people and officials of protesting states more quickly to the realization of what their basic choice must be: not between segregated schools and integrated schools, but between schools integrated over a reasonable period of time or no schools at all.

New Day Is Coming For Lutherans

Church merger may be completed by 1961. Structure of the proposed church is fully outlined here

AGENCIES of the church will be of two main types, "boards" and "commissions."

Boards will be responsible for major blocks of functional activity, involving relatively large expenditure of funds and, in some instances, business affairs and the holding of property. They will report directly to conventions of the church and their members will be elected at conventions. They are to be eight in number:

American Missions
College Education and Church Vocations
Evangelism
Parish Education
Pensions
Publication
Theological Education
World Mission

COMMISSIONS, allowing for greater flexibility in details, are to be typically of a service or study character, with a less wide scope of operation, appointed by the Executive Council, supervised by it, and reporting through it to conventions. Seven of this type are:

Architecture
Church Papers
Inner Missions
Public Relations
Social Action
Stewardship
Worship

The question of church-wide control of theological education has been one of the points of greatest variance between our ULCA church polity and that of the other JCLU bodies. They have put full authority over their seminaries in the central church structure.

AGAINST this perspective, nothing could have been surer than that right here was one of the most complicated and potentially controversial subjects on the entire agenda of the JCLU. A mild draft came first, and for a while seemed to win favor. Next came a very stiff one, going all the way to the Augustana-Suomi-AELC position of complete church management and control. What appears before us is the rare kind of second thoughts, the kind that everybody happily, or at least willingly, accepts.

Actual ownership of theological seminaries is to reside in the boards of the seminaries themselves. The boards of directors of the seminaries are to be elected by synods.

Only one seminary will be supported by any one synod; every synod will sponsor and contribute to a seminary. The

By FRANKLIN CLARK FRY

This article is condensed from the report of Dr. Fry to the ULC convention last week

table of assignments is to be submitted to conventions of the four separate churches for scrutiny and action before the merger. This does not mean, of course—in view of the wide divergence of interests and of opinions—that everybody will be content with it.

A distinction is rightly made between things on which the new Board of Theological Education can only make recommendations, and fields of action in which it is free to act on its own responsibility, subject to review by a convention.

THE MASTER PLAN of location of seminaries, even after its adoption, will not be mandatory in character. It is an open secret that many in the JCLU are unhappy at the present number and geographical pattern of United Lutheran seminaries. They believe that they are too numerous, in view of the resources of theological scholarship available, and in some cases too close to each other.

Is not this the hour, our shining opportunity, to re-examine our own seminaries while we are responsible only to ourselves, to the future and to God? With due respect to our fathers, let us remember that the high calling of theological education in 1958 is not to perpetuate the past but to build for a century to come.

Wouldn't it be a wonderful thing if the church which follows the ULCA would be equipped with one or two seminaries (allowing for a reasonable geographical distribution of others) deserving recognition among the top-ranking theological institutions on this continent —in size of faculty and student body, caliber and variety of teaching, scholarly production, and facilities? Frankly that is not possible in our present diffuse pattern. Who will take the lead, leaving behind all rivalry and pride of history, in a spirit of dedication to the radiant future?

COLLEGE EDUCATION and Church Vocations are to be wedded in a single agency in the coming church. Each of the two main functions will have a division of its own in the one board, recognizing their unity and at the same time their separateness.

College life and preparation for full-time service in the church are unquestionably interrelated but are just as certainly not identical. Education at college is not solely for training young men and women for church vocations, and recruiting for them does not take place only in the educational institutions of the church. Yet there is an organic relationship here that nobody can deny.

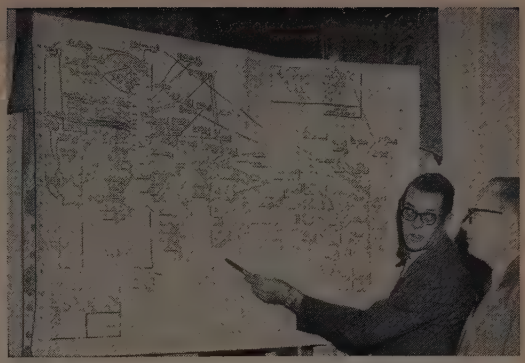
The ecclesiastical tie of colleges will continue to be principally with synods, not with the church-at-large. They will be related far less intimately and on a more voluntary basis to the total church than the theological seminaries will be.

Noteworthy duties of this board, under its Division of College Education, will number among others:

1) approval of the establishment of new colleges,

2) setting standards for recognition of institutions as church colleges (both as to academic accreditation and the minimum degree of church relationship).

THE INNOVATION for us in the United Lutheran Church will be that the responsibilities of our present Board of Deaconess Work will be identified with the new board. ULCA deaconesses today are not concentrated in a single area of church work, inner mission activities, as they used to be, but are engaged in no fewer than fifty-seven types of church vocations. The two deaconess training



AMILY TREE of Lutheran ynods in America. Dr. Robert lolmen drew chart of 135, eginning with Pennsylvania linisterium in 1748, which re gradually approaching usion into one United Church

chools, for several years, have been cor-elated academically with United Lu-heran colleges with the assistance of our oard of Higher Education.

The fact that the Board of College ducation and Church Vocations will tart with only two divisions is a coin-idence. That number can be expanded o three, including a department of Lay Church Vocations for Men, if there is a esire for it.

PUBLICATION HOUSES represented in he merger have worked together closely n many common projects such as the Christian Growth Series and the *Service ook and Hymnal*. The administrative ersonnel have a mutual esteem so great hat they feel every confidence that the roblems of merging can be solved noothly.

PENSIONS. There are five simple fun-amentals:

(a) A contributory pension plan will e basic to all the pension arrangements n the new church, exactly as it is with s now.

(b) The vested rights of all members f the pension plans of the several church odies will be kept intact and honored n full.

(c) Minimum pensions for eligible recipients are being provided "in the light of Social Security," as at present in our church.

(d) An escape clause will allow for flexibility to care for the very few individuals who might find that the new provisions would work to their disadvantage.

(e) The total pension plan of the merged church closely resembles the one now in force in the ULCA. More extensive adjustments will be involved for the other three churches and their ministers.

THE BOARD OF PARISH EDUCATION of the coming church is functioning already. It is at least foreshadowed in the Joint Board Committee of the long-range program for parish education that was launched by our ULCA board. The rails are laid in advance for the new Board of Parish Education and it can run straight ahead with increasing momentum.

WORLD MISSION. When appointees from the foreign mission boards and committees of the JCLU churches were called together to survey the future, it was discovered to everyone's joy and nobody's surprise that the overseas missions now being carried on by the four churches complement each other perfectly. They fit like the proverbial hand-in-glove.

Our foreign missions overlap everywhere; it is hardly an exaggeration to put it as strongly as that. Co-operation, ranging all the way through identification to actual integration, is the rule in Argentina, Hong Kong, India, Japan, northern Tanganyika, Uruguay, and in several projects, like the School of Missions, here at home.

AMERICAN MISSIONS. The last major cleft between Augustana's policy and our own is to be found in the antithesis between a) its *regional directors* of American Missions who are employed by, responsible to, and directly on the staff of its church-wide board and b) our *synodical mission superintendents* who are elected by, salaried through, and responsible to our synods. To span this gap, the JCLU bridge that is under construction heads plainly away from what we have been accustomed to. The hands of the clock of the future point toward the Augustana procedure.

This, I anticipate, will arouse mingled feelings. It is hard to forecast which way sentiment will veer. There may be a decided change. In fact, one is beginning to appear, if our own Board of American Missions is any kind of a barometer.

When I went before that board, as I have before the others, to describe the new proposals, the resistance that I expected did not materialize. After a penetrating discussion of all their implications, and especially this crucial one, that board came out unanimously as favoring "in general the outline of proposed arrangements for American missions in the merged church."

In addition to the divisional executives at headquarters, in the years to come there will be fully accredited secretaries of the Board of American Missions stationed all over our two countries, each working in close conjunction with a spec
fied synod or synods. All of them wi
represent the whole circuit of the board
work; survey and research, church exte
sion, English and linguistic mission
finance.

EVANGELISM will have a board of it
own. A department within another boar
in the eyes of the joint commission, t
say it unsubtly, would not have th
proper stature.

INNER MISSIONS is to be turned into
commission.

Surveys of, and services to, inner mis
sion institutions and agencies are to b
identified more closely than ever with th
Divisions of Welfare of the National Lu
theran Council and the Canadian Lu
theran Council, if those councils approve

The charitable institutions that are t
be transferred to the supervision of th
future synods are now directly owned o
supported by the other merging partners
not by the ULCA.

The Commission on Social Action is t
have an intimate, organic tie to the Ex
ecutive Council beyond anything now
called for in ULCA regulations, although
in practice our Board of Social Mission
has worked in this spirit. The good o
harm that will come from the new patter
is still to be tested.

The gauges to determine whether
statement on a social or moral questio
is to go through to a convention are t
be 1) the urgency of the issue; 2) the ma
turity and clarity of the thought ex
pressed; and 3) the state of the conven
tion agenda.

Interim declarations in emergencies, o
the other hand, will require concurren
action by the commission and the coun
cil, or a two-thirds vote of the total mem
bership of each.

CHURCH PAPERS. Editorial policy of e official periodicals of the church-to- will be overseen by a Commission on hurch Papers, which is broadly as it is ith us now—but in an eye-catching new ontext. The whole complex of ideas out this commission (its manner of ap- intment, way of working and relation- ips) is marked with refreshing novelty nd resourcefulness. It walks skillfully ross the spongy ground in this very elicate sector of church life, skirts the uicksand of censorship, and succeeds avoiding all the extremes that could ad so easily into a deadlock of conflict- ng interests.

All nominations of editors and other taff personnel are to have their source the commission. Although its twelve nembers, with the exception of the man- ger of the Publication House who is to erve ex officio, are to be appointed by he Executive Council—and the commis- ion is to work under its authority and principle be responsive to it—it is not he intent that the Executive Council will ormally exercise a direct supervision of he church press or pass on the week-by- eek decisions of its editors.

THE COMMISSION OF ADJUDICATION ill revert to our old policy, by which its nembers are chosen by vote at conven- ons, not appointed by the president of he church.

OW LONG MAY IT TAKE TO COMPLETE HE MERGER WE ARE TALKING ABOUT?

All around me, wherever I turn, this being asked with eagerness and ex- ectancy.

Any prediction must rest on four fac- ors: our friends, ourselves, the Joint Commission on Lutheran Unity during he next two years, and the Lord who tands over all.

Our friends have taken uniformly grat- ifying actions at this year's conventions of the other three churches. They have endorsed the progress that has been made to this point by the joint commission, in which they heartily share, and are doing everything in their power to speed the joyful day.

The Joint Commission on Lutheran Unity has announced that it will strive with all its strength to have the constitu- tion and by-laws and other essential docu- ments of the to-be-merged church ready for 1960.

That will be a huge assignment and will tax everybody's mental and spiritual, and even physical, resources to the limit. Nevertheless, a valiant and all-out at- tempt must be made. Delays from now on will be awkward and costly because all four churches will, as it were, be hold- ing their breath until the prospects for the future are definitely settled.

THE CONSTITUTION of the new church, if it can be prepared in the next eighteen months in time for the spring conven- tions in 1960 of the Augustana Lutheran Church and the Suomi Synod, will be before our United Lutheran Church in America in that October. It will have the form and parliamentary standing of an amendment by substitution for our entire present constitution.

If approved then by a two-thirds vote, it will go for ratification to our thirty- two synods in the spring of 1961. Each of them will vote on it as a whole; and as soon as twenty-two synods, more than two-thirds of our thirty-two, act in the affirmative, it can go into force. Union, with the other churches that will also have accepted it, can then take place at any time. The new day will have dawned. The church of the future will be ready to be born.

Home Is on a College Campus

Greenville, Pa., isn't like India. The Irvins are at home in both places

By BETTY LAWRENCE

THE IRVIN living-room in Greenville, Pennsylvania, is a mixture of Mother India and hi-fi Pat Boone. Beethoven, Bach, and Elvis Presley, too, are companions, however willingly, on the beautifully hand-carved India walnut table.

The old world and the new!

The new world consists of the Irvin's two daughters — popular-record age — plus the 800 students of Thiel College, directly visible through the front window of the Irvin living-room. In the window (old world) is an exquisitely carved Kashmir walnut arrangement of *shikaras*, the tiny boats used in Kashmir.

Dr. Frederick Irvin, president of Thiel College and his wife, Ruth, are far too busy to worry about how Greenville and India mix. They loved India while they were there as missionaries, and they brought back as much of its handmade loveliness as they could afford. There are Kashmir rugs on the floor. There is India silver, and there is also an amazingly intricate lace tablecloth made of perhaps thousands of small squares.

THE IRVIN GIRLS are Sally, 16, a high-school junior, and Mary Jane, 13, an eighth grader. Mary Jane is mad about Pat Boone. Both are equally mad about India. It was their home for five of their growing-up years.

Young Joe Irvin, 5, is strictly unconcerned. At the moment his chief interests in life are his cap pistol and Tommy, his next-door neighbor chum and playmate.

THE IRVINS—FRED AND RUTH
Deck-chair romance

The Irvins have found life abundant, both in the old world and the new. Life, by the way, went to great pains to have this couple meet.

Ruth is a Thiel graduate. The easy way would have been for Fred to meet Ruth at Thiel. After all, five of his brothers and sisters are Thiel alumni. But the now-famous depression came along and in the interest of economy Fred went to Temple University on a scholarship.

Fate was doing things the hard way for Fred and Ruth, but romantically.

Several years later Ruth decided to go to Puerto Rico with a group of teachers. On shipboard the conversation was every-other-word Thiel. Fred, a stranger to the girls, in his deck chair, and also on his way to Puerto Rico, was intrigued. He hadn't gone to Thiel, but knew all about

it. He maneuvered himself into the conversation, and there was Ruth!

The Irvins grin broadly when they talk of those early Puerto Rican days. Fred loves to tell this story about Ruth. She is a tall, exceptionally good-looking girl. According to the local custom the young men lolling on the sidewalks were making snide remarks as the young ladies passed. Ruth sauntered down the street and the comment aimed at her set her back on her heels. "Ave Maria! What a palm tree!" Fred has remembered that for 20 years.

PERHAPS IT IS this quality of being at home in any age, in any clime that has made the Irvins so successful in their work. They can study and they can play. They feel deeply, and they laugh long and merrily. Both are scholars, constantly studying, but they are down-to-earth with the 800 students in their care.

Sally and Mary Jane were 4½ and 2

RUTH IRVIN
She entertains 50 at a time

when Fred and Ruth went to Andhra Christian College at Guntur as educational missionaries of the ULC Board of Foreign Missions. They stayed almost six years. Guntur is a city of 125,000 people, without water system, sewage, fashion changes, or almost everything that is American. No dizzying Presley vs. Pat Boone fads. Less than one-tenth of the roads are paved.

Yet life in India was utterly lovely. The girls became so attached to India that even today they think of it as home.

Those were years of real, gratifying Christian labor. But it became time to bring the girls back for a look at their own homeland. When the Thiel board offered Fred the college presidency, he accepted. Ruth was delighted, for her hometown (Jamestown, Pennsylvania) is only a few miles from Greenville.

THIEL, WITH its eye to the future, its rapid growth, and its modern teaching facilities, is far removed from the teaching situation in India, but a challenge is here too. There are the students, with all the spice and variety of American youth, and some foreign, too; vital, minds of their own, questioning, purposeful.

The point Fred makes about young people is this: almost everything they do is done voluntarily. No one *makes* the young American do anything. Indeed, no one can. But, when Holy Trinity Church, Greenville, is filled with college young people on Sunday mornings (and it is) they are there of their own accord. When they sing in the choir, and they do, or help with the Luther League, it is of their own doing. No wonder a college president and his wife had better be young-minded too.

No one can possibly be busier than a college president's wife, says Ruth. She must be a normal mother, raising her

children Greenville-fashion. Sally and Mary Jane know, of course, that their father is the chief official of the local college, but they are so engrossed in their own life that he is just another bread-winning father. They adore their parents and see no reason why Bach and Boone can't be happy in the same household.

Ruth entertains constantly. During the school year many students are entertained, usually 50 at a time. The menu may be strictly American but the lace cloth is pure India. As the freshmen lightly finger the cloth, they will hear how half-way across the world an Indian woman slowly created this loveliness at the rate of one and one quarter tiny squares per day's labor.

All of the Irvins have personal dreams. Sally is interested in languages and at the moment dreams of working in the UN. Mary Jane was five when she first asked permission to fill out an application for nursing. She was ready, right off, to enter Kugler Hospital in Guntur. Alas, she could not write! Her goal has remained unchanged.

Ruth dreams of the time when she will be free to teach a course in "History of the Far East." She hasn't taught since 1951 when she was on the faculty of Andhra College.

Fred is a layman who dreams of becoming as smart as a preacher on things theological. Kierkegaard, Tillich, and Martin Buber are his nightly fare. Somewhere in-between-times he managed an article for THE LUTHERAN, April 16, "No Angels at Church Colleges."

MANY PEOPLE lead lives constantly at sixes and sevens because the mailman is five minutes late. Some folks go into a terrible dither because some of us don't know the difference between a sonnet and a threnody. The Irvins remain composed, even through the sack dress era, since Ruth likes and wears them.

FIVE MAKE THE FAMILY
They all have dreams

They manage differences of opinion beautifully, and lead a wonderfully integrated life, complicated as can be with the classic and the modern, the old world and the new. For them it was easy: they simply tie the whole thing up with the warp and woof of good Christian living. Different opinions, different cultures just make for a marvelously interesting world.

To dedicated teachers like the Irvins, Puerto Rico, Guntur, and Greenville are all places filled with God's children, and so they have associated themselves with the highest form of teaching possible, the Christian college. No matter where they live it, Fred and Ruth Irvin look for life to be good, and life obliges them!

billy changed his mind

You have to learn to get along with your teachers

By ERNESTINE DAUM

"I GOT BAWLED out in citizenship class oday," Billy confided as we were doing he supper dishes one evening soon after chool started.

"What happened?" I asked.

"I dropped my pencil."

A quick glance assured me that my on wasn't kidding. I hadn't met any of he teachers in his new school yet, although I knew from hearsay that some of them were quite strict. Miss Gray, especially, was an older teacher and tolerated no nonsense.

"Oh? What did she say?"

" 'Another interruption!' " Billy mimicked Miss Gray. " 'Young man, you won't get away with this! If that happens again, you'll get twenty minutes after school.' Yakety-yak-yak!"

I TRIED to put myself in the teacher's place. "Why did she say 'another interruption,' Billy?"

"Well, someone dropped a book just after the period started. Then somebody else dropped a pencil. Then I dropped mine."

"Sometimes pupils do things like that just to get the teacher upset," I ventured.

"Honestly, Mom, I didn't do it on purpose! She told us to look up at the board, and when I did, I dropped the pencil."

"Did you tell her that? Did you stop after class to apologize?"

"No, we don't have time. We have to file out one way while the next class files into the room another way."

I washed a few dishes in silence, wondering what to say to help Billy over the hurdle. There would be many adjustments to make this school term. For six years he had attended the one-room country school just down the road from our house. Now he was in junior high.

"YOU KNOW, Mom, that's the only class I feel nervous in," Billy broke into my thoughts. "Most of the other teachers have humor, and I feel all right in their classes. But Miss Gray doesn't even smile unless three or four kids have all goofed on the same question, and then it's a funny kind of smile."

Now he had given me something to work on.

"Billy, I'm remembering back when I was a teacher. With all the new pupils to meet, papers to correct, and meetings to attend, teachers work under a strain, and often they appear to be unfriendly or overstrict, when really they're not. With eight different teachers for all your

subjects, naturally you won't find them all alike. A sense of humor is a good thing, but there are other qualities important for a good teacher to have too. It would help if you looked for something good in each teacher, some characteristic you can respect."

I paused to clean out the sink.

"There's something else that might help you," I said. "I think you dropped your pencil because you were nervous in the class. If, before you went into the room, you would remember something that St. Paul said, it would help you keep calm and you wouldn't do things to disturb the class. *I can do all things through Christ who strengthens me.* Whenever you start to feel nervous, think of that."

Billy nodded and hung up his towel. "I'll try to remember," he promised.

IT WAS ONLY a few days later when the subject came up again.

"Remember you told me to look for something good in all my teachers? Well, I found something," Billy was jubilant.

"Yesterday Miss Gray told us if we didn't have the seventy cents for our *Current Events* subscription, or if someone was sick in the family and we needed help, to let her know, and she would make some arrangements, so I guess she has a heart after all.

"THEN today a funny thing happened," he continued. "I bought my lunch for thirty cents and gave the cashier a dollar. I thought she gave me seventy cents change, but next period when I gave that to Miss Gray for my subscription, I saw that there was a dime too much. I asked her if I could take it down to the cafeteria, and she smiled and said I could. It wasn't a funny kind of smile, either!"

Resisting the temptation to say, "I told you so," I merely nodded. But silently I thanked the Lord for giving Billy the opportunity to change his mind about Miss Gray early in the school year.

Giving Away a Tenth Seemed Reckless

But a man and his wife decided to try it

By EINO H. JOHNSON

"BUT DO YOU THINK we can afford to give the church a tenth of our income regularly?" I asked when my wife first brought up the subject.

"Can we afford not to?" Evelyn countered gently.

Her reply startled me. I sipped my coffee slowly, giving myself time to think.

It isn't as if I don't give money to the church, I told myself. After all, I've been putting a rather generous amount into the collection plate every Sunday. True, it seldom actually amounts to a tenth of my income, but a man has to be sensible about such things, especially when his income is as uncertain as mine.

SETTING MY nearly empty cup on the table, I spoke earnestly. "Look, Honey, I'm not arguing against tithing, but it's different in our case. I'm a free-lance writer, and you know as well as I that my income is erratic. If we actually give a tenth of it when my manuscript sales are good, we could never save up to tide us through months when sales are poor."

"Listen to what it says here . . ."

"That's true," Evelyn admitted. "But on't you think it's unwise for us to place o much faith in a savings account? The ible tells us: 'Blessed is the man who usts in the Lord.' I think we should the regularly, and trust the Lord to meet ur needs."

"You're not being realistic," I argued. Sure, we should trust in the Lord, but iat doesn't mean we shouldn't try to lay way a little money for the future. Sup- osing last month when my sales were good I had actually given a full tenth my income, instead of holding on to good bit of cash as I did. Why, we'd ave had to dip into our savings account make ends meet this month."

A look of exasperation flitted across velyn's youthful face, but it was quickly placed by a triumphant smile. Reach- g for the Bible that lay on the table, e hurriedly thumbed through its pages. "I've got the answer to that right here," e asserted. "Listen to what it says here II Corinthians 9:6. 'The point is this: e who sows sparingly will also reap aringly, and he who sows bountifully ill also reap bountifully.' "

"What are you getting at?"

"Maybe if we stopped holding out on e Lord, we'd have fewer lean months worry about," Evelyn suggested. "After l, every good thing we receive comes om him, and the very least we can do is to express our gratitude by giving as he commands us."

How like a woman's logic, I thought. Give away more and save less, and perhaps you'll have fewer financial problems!

I glanced at my wife, and was struck by the light of love and trust shining in her soft brown eyes. Woman's logic? No, Christian faith!

Suddenly I recognized my arguments against tithing for what they really were —an attempt to justify my desire to cling to worldly wealth, and my smallness of faith in God's promises.

Penitence surged through my being. I thanked God for letting me see myself as I really was, and begged him to forgive.

When I finally looked across the table at my wife, she smiled tremulously at me. I noted that her cheeks were tear-stained, and knew that she, too, had been praying.

"Oh, thank you, Lord," she murmured brokenly. "Thank you so much."

We didn't much discuss tithing after that. We didn't have to. But from that day on I began to keep a careful record of our earnings each week, laying aside one-tenth as a tithe for our Lord.

We have been giving a tenth, and often more, of our income to the Lord through the church for nearly two years, and have been wonderfully blessed for so doing. During this period, we have gained a greater degree of faith and strength than we ever before knew. We no longer dishonor our Lord by burdening ourselves with worry over future needs.

True, there are times when, because of unexpected expenses and such things, it appears we may not be able to meet all our financial obligations. But the Lord always shows us a way out of our difficulties.

"PRIVATE COMMUNION"

MOST OF US are careless at times in our use of language. Take a term used frequently in our churches, "private communion." This, in an important sense, is a contradiction.

The word "private" refers to the individual. It suggests that which pertains to one person alone. "Communion" on the other hand involves participation between two or more. It is a sharing, a holding in common with others.

Holy Communion is a means by which a Christian can in a very real sense experience the presence of Christ. But it does not mean that this is something a Christian can do by himself. If it did, we could all set up our little cup of wine and our piece of bread and celebrate Holy Communion. The act of sharing is broader, as the church clearly teaches, and so our participation in the common meal of the sacrament unites all who assemble in the name of Jesus.

STILL THE CHURCH practices "private communion," or, as the service book accurately indicates, "The Communion of the Sick."

In the first days of the church, after a service of Holy Communion, portions of the bread and wine which had been consecrated for sacramental purposes were carried to those of the congregation who had been unable to attend the service.

At the Reformation it became the custom to administer Holy Communion to sick persons who requested it. The practice generally was to celebrate at the bedside a separate service of Holy Communion. This custom, which has been retained in our church, often posed hardships; for some felt that the pastor ought to commune with the sick person.

One pastor inquired of Luther regarding this problem in 1539 and received a reply that may seem strange to us. Said Luther:

". . . I wish and am of the opinion that private communion should be abolished everywhere—namely, that the people should be told in sermons to receive communion three or four times a year in order that, strengthened by the Word they may afterward fall asleep, no matter what the cause of death may be.

"For private communion will increasingly impose an intolerable and impossible burden, especially in time of pestilence. And it is not right that the church should be required to peddle the sacraments, particularly in the case of those who have despised them for a long time and who then expect the church to be ready to be of service to them although they never rendered it a service of any kind."

That our church has not taken up the suggestion of Luther becomes most apparent at this time of year. During the weeks before and after World Communion Sunday pastors all over the church are busily driving from house to house, hospital to hospital, repeating the words and the actions which make up the Order for Private Communion.

IS THIS what Luther calls "an intolerable and impossible burden"? For some pastors the stated time of communion means that they must make up a list of those who cannot come to the church and visit them in rapid succession. On

pastor went several times to give Holy Communion to the home of a woman who hadn't been to church in years. Each time his ring was unanswered, the door locked. On the last try he met her coming down the street. She had been to the hairdresser.

Is this the way to prepare for the Lord's Supper? Does this show that a person has, as St. Paul admonished, "examined himself"? I think it is time that pastors core up their lists of "private communions," refusing to assume that any member desired the sacrament unless he requests it.

Adequate announcement can be made at stated times of communion, or at any time for that matter, that the pastor will gladly bring the Lord's Supper to those who desire it. Then the responsibility is placed upon the individual. Certainly no one is in such a position that he cannot, by phone, by return postal card, or by the word of a member of the family or nearby parishioner, express his wish to have the pastor bring the sacrament.

This shows by a response to the proffered invitation that a person wants Holy Communion. A similar act of will is involved with those who commune at services. They move from their homes to the church. At the proper time they leave their places and come forward to kneel. They respond to the questions of the confessional service and make their confessions. By doing all this they show their desire to feed upon the gift of God's grace. Those who cannot come to church can, in certain manner, express a like desire.

BUT THAT is not all that is to be done. The rubric of the order which is to be included in the text edition of the *Service Book and Hymnal* provides that "The Lord's Supper shall be administered only to those who sincerely repent and believe in Jesus Christ, and who are able rightly to receive the Bread and Wine; whereof the Minister shall be reasonably assured before administering the sacrament."

He cannot give it to those who are unconscious, or to those who, even by the feeblest nod cannot indicate their repentance and faith. Another rubric says, "It is appropriate that others present who so desire may receive the Sacrament with the sick person." This is quite proper but it is not to be construed as a blanket invitation to all present, if they also cannot express their repentance and faith, to commune, "just to make Grandma happy."

When a sick person knows that the pastor will visit with the sacrament, there are certain preparations to be made. Depending upon the sick person's condition, portions of the service and certain hymns can be read, and time spent in meditation on God's love.

A HAPPY ADDITION in the new rubrics provides that "The table used for the administration of the Holy Communion should be covered with a clean white cover. Two lighted candles and a cross may be placed on the table for the service." Not everyone will have candles and a cross available, but certainly most homes and certainly hospitals can provide a clean white cover. The pastor shouldn't have to push back an array of pills and medicine, nor ask to have removed loaded ash trays, paper-back novels, radios, flowers and alarm clocks.

When the service is over, the pastor should leave promptly. This is not the time for small talk. Leaving the sick room, the pastor thus allows his parishioner time for quiet meditation of thanksgiving and prayer for the gracious gift received. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Young love

QUESTION: You must help me. A few years ago I met a young man whom I liked very much immediately. He invited me to his church and I went. After a while I joined the church, and the youth fellowship, of which Ralph was vice president. Soon I became treasurer. We became very fond of each other, he proposed marriage, and I accepted.

We knew, however, that we had to finish high school and college, but I planned to work to help put him through college. This went on for almost three years when suddenly his parents forbade him to see me again. I was heartbroken. A few weeks later Ralph phoned me and asked me to meet him. This I did, against my principles, and he explained that he could see me only secretly. I didn't like this, but I did it.

Some time ago, when Ralph was 18, and I 17, a great change came over him. The first I became aware of it was when I heard that he was spreading stories about me. I couldn't believe he was misrepresenting me until he actually admitted it. He declared he would continue to do it, and laughed in my face.

When I tried to explain that the stories weren't true, other folks thought I was trying to hide something. I then decided to pretend I didn't notice, but this didn't work either. He is in all of my classes, and at every opportunity he gets a group of boys together and talks about me. This performance has destroyed my reputation in school.

His stories have reached the teachers, and because of him I lost an excellent scholarship. I didn't get enough votes on character. I have left the church because it was made known that I wasn't wanted. It wouldn't be so bad if I could leave here, but I have to remain here and face these people. I have appealed to the boy repeatedly in writing, but he ignores everything. I have prayed and prayed about it. I have to have someone's help.

REPLY: Your problem is hardly so serious as you think. Such affairs, at your age, look much bigger than they really are.

It was a mistake, of course, for you and Ralph to get so deeply involved at such an early age—a time when you should have been dating a number of different boys. Neither of you was ready for a serious love affair. Such early affairs are usually mistakes, and lead to disappointment, for youthful love is often quite fickle.

Here are a few suggestions: 1) Stop trying to "get through" to Ralph. By-and-by you can forget him. You can now see that anyone who will try to blacken anyone's reputation is not the kind you want as a life partner. Be yourself, ignore him, and take seriously these words: "I can do all things in him who strengthens me." (Philippians 4:13).

2) Confide in a few mature people, whom everyone respects, give them the facts, and ask them to talk to the boy and tell him that honor demands that he stop misrepresenting you, and go to people and correct what he has said. They could also hint that something more could be done if he doesn't do so.

3) Talk to your principal, your pas-

tor, and several teachers who, you believe trust you, and give them the facts. Ask their help of whatever kind they can give you. Suggest to them also that they pass the truth on to other teachers and to student leaders. 4) Continue your prayers for God's help. Ask him to help you to see things in perspective, to do the right thing, and to maintain Christian ideals.

Your problem can be worked out. It will be better for you to conquer the difficulty right where you are rather than to run away from it. Since you are going away to college you will naturally be somewhere else before long. In college you will have opportunities to meet fine young men who are reliable. Be cautious, however, lest you again fall headlong for someone before you know enough about him.

Unpleasant as your difficulty now seems, the time will come, and not too far distant, when you will look back on it as an episode of adolescent life, which has faded into unimportance, but from which you have learned something.

GUIDE TO BIBLE STUDY

THE TEN COMMANDMENTS

3. REMEMBER THE SABBATH DAY, TO KEEP IT HOLY

By DONALD A. OTTINGER

JERRY BINGHAM had looked forward eagerly to this weekend with Mary Carroll, at her home, ever since she came to Bartram University the year before. But this year it was obvious to everyone that they were in love. And while no plans had been made between them, they both knew that after Jerry was graduated in the spring they would want to be together always. This seemed the right time for Mary to invite Jerry home with her to meet the folks.

But now, as the train neared its destination, Jerry began to feel tense. Would Mary's parents like him? Would it be different in these new surroundings? At school they had so much in common—classes, their interest in sports, the dances, the drama club. There was nothing to distract them. It was an environment in which they shared alike.

BUT IN HER own home, how would he look? His experience with "home" was rather inadequate. His dad had been killed in the war in 1941 when he was only eight years old. His mother had had to go to work and soon became so busy with her dress shop that there was little time for him. Her rapid success had soon made possible a housekeeper, and while the affairs of the house moved with efficiency, it never was much of a home.

Mary's life had been different. She spoke of her mother and father so intimately. They apparently shared so many things together — football games, picnics, the circus, and church. Mary talked about church in a way that was strange to Jerry.

He thought of the church as a symbol of religion, a place for weddings, and baptisms, but he had seldom been in one. In Mary's life it seemed to be a center of activity—a place known equally as well by God and Mary's family.

THE TWO ARRIVED in time for lunch on Saturday. The remainder of the day was filled with busy activities. He liked the

Carroll family, the parents, and Mary's two younger brothers.

He and Mary drove the family car to pick up some things at a special bakery on the other side of town. Mary's closest friend, who works in a local office, and her boy friend were included for dinner that evening. And afterward the four of them went to the movies, stopped at a hamburger joint for a snack, and were home by midnight.

Everything went smoothly and without much difference from the happy existence at college. He knew he had made a good impression on the family.

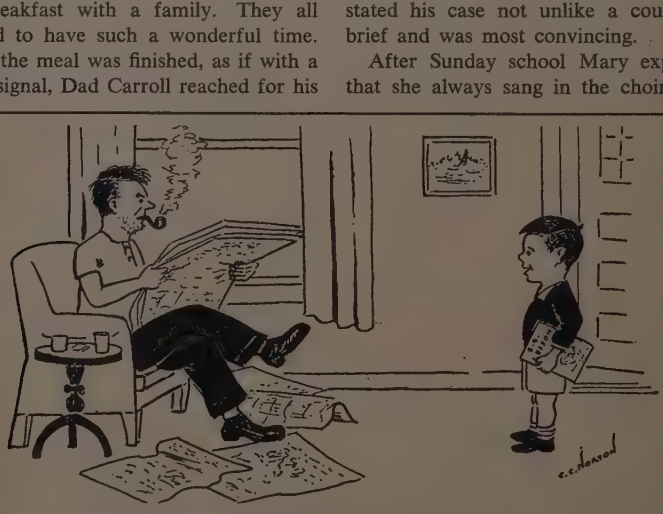
IT WAS eight o'clock when he heard his name called the next morning. Mary herself knocked on his door and told him breakfast would be ready in half an hour. He had never risen at eight o'clock on a Sunday morning in his life. But if this was the schedule, he would follow it.

The whole family was there and Jerry admitted to himself it was very nice having breakfast with a family. They all seemed to have such a wonderful time. When the meal was finished, as if with a given signal, Dad Carroll reached for his Bible, turned pages until he came to the desired place, and began to read. When he had finished, he said, "And Mary, suppose you lead us in prayer this morning."

Without embarrassment she folded her hands on the table and closed her eyes, as did the others, and began to pray. She gave thanks for their many blessings, for God's care through the night, for her family, for new friendships and for all the wonder of living. It was a simple prayer. Jerry thought it was so like her natural enjoyment of everything she did.

AFTER THE DISHES were done they piled into the car and rode to church. But this was not the formal church service Jerry had expected. They went to Sunday school. Sunday school was for kids, he thought. But while Mrs. Carroll did teach in the primary department, and Mr. Carroll was treasurer and had those duties to fulfill, he and Mary went into a large class of young adults, taught by a lawyer not much older than they. He stated his case not unlike a courtroom brief and was most convincing.

After Sunday school Mary explained that she always sang in the choir when



"Dad, how old were you when you graduated from Sunday school?"

she was home, so he was left to sit with the rest of the family. It was a lovely church, and even before the organ prelude was begun, he felt a sense of warmth he had never before known. The music was good, the service of worship orderly and dignified, and the preacher's sermon right to the point.

AFTER SUNDAY DINNER, most of which was carried directly from the refrigerator to the table—to make as little work as possible—the little family group listened to some recordings and then, as if by common consent gathered around the piano and sang hymns until it was time for Jerry and Mary to catch the train back to Bartram.

The two sat together in silence a good part of the way, each one just enjoying the presence of the other. It was Jerry who finally broke the silence:

"Mary, I'll always be grateful for this weekend with your folks. For the first time in my life I realize what that commandment means: 'Remember the Sabbath day to keep it holy.' Darling, I hope our home can be like that."

That was as much of a proposal as Mary ever got, and her answer was just a smile. And that was enough.

THE THIRD COMMANDMENT

Observing the Sabbath with rest and worship is just good practical sense. Most primitive races observed a day of rest, setting it apart according to the natural indications of the moon. And the observance of the Sabbath was a distinctive part of the Hebrew tradition. It is woven into the pattern of their understanding of creation. And it became an accepted time for special worship and dedication.

It is not going too far to say that Christianity borrowed the Jewish Sabbath; even although it is now the weekly observance of our Lord's resurrection that we commemorate. But for the Christian, then, there is added significance and the more reason for observing this as a holy day.

THERE HAS ALWAYS been the danger of making this observance a kind of idol worship. Jesus recognized this as he pointed out the cumbersome and sometimes heartless laws for Sabbath observance among his people. The rule that allowed a man to go hungry, or that prevented acts of kindness, was a bad rule. When Sabbath observance prevents the doing of good, it defeats its own purpose.

We have come to appreciate the purpose of the day of rest. In fact, we recognize now that man needs more than a single day. However, in our concern to lengthen this rest period to two or three days, thus creating the weekend, we have sometimes not only failed to use this rest time as such, but have also created an enemy of worship. The weekend becomes full of activity that makes rest an afterthought and worship a not-thought-of-at-all.

Most of our religious traditions, and all of the truly Christian principles, are quite reasonable, yet we so often treat them as we treated the thoughtful discipline of our parents when we were children. We have resented them and enjoyed denying them.

Our parents regulated our bedtime, taught us our prayers, encouraged habits of cleanliness. And yet, as children, we were delighted with ourselves when we could put off our bedtime, or hop into bed unwashed and without prayer.

This disregard and neglect so apparent in adults who fail to keep the Sabbath is just as childish. Observance of the Sabbath is not a restriction. It is a privilege. We only cheat ourselves when we fail to employ it for its sacred purpose.

FOUR KINDS OF RELIGION

Religions. By D. W. Gundry. St. Martin's Press. 189 pages. $4.50.

This is a brief collegiate-level presentation of problems arising out of the comparative study of religions. The technical vocabulary of specialists in the field is avoided. Modesty and brevity however do not conceal the author's sound scholarship and discriminating theological treatment.

To the question "What is religion?" the author replies that two methods of defining religion are possible: the *normative* and the *descriptive*. The former attempts to express the norm or ideal, while the latter merely observes and describes the phenomena of religious activity. Students are warned not to assume the existence of any "common inner content in all religions which will make a simple normative definition of religion possible."

The author classifies the world's religions according to four major groups. The first contains the religions of the ancient world—Egypt, Mesopotamia, the Indus civilization, Greece and Rome, which are briefly described with respect to origin, creed, ethics and cultus. The second group is labeled, "The Underdeveloped Religions" and includes Shinto and the religion of modern primitives.

The third group, designated "the Monistic Religions," contains all of the higher religions of the East—Taoism, Confucianism, Hinduism, and Buddhism. The last group, "the Monotheistic Religions," includes Judaism, Zoroastrianism, Islam, and Christianity.

In the concluding chapter, "Religion as Decision," Gundry takes a stand for Christian revelation. The final choice, he argues, is between *monistic* and *monotheistic* religion, most perfectly represented by Buddhism and Christianity, respectively. Monism believes in the existence of an impersonal ultimate reality underlying all things, but denies that this reality is knowable. Monotheism accepts the belief in a supreme personal Being who has concretely revealed himself.

Both types of religion inculcate humility and a religious attitude toward life. But monistic religions presume to reach the religious goal by a process of dehumanization and abstraction from the material world. The Christian however asserts that creation is God's world and affords a partial, even though distorted, clue to the nature of God. Ironically, the monist would find the means of salvation in man's own native religious consciousness, his reason and intuition, while the Christian would discover it in the revelation of God's word and grace. (The author has little sympathy with modern intellectual espousers of monistic religion in the western camp, such as Aldous Huxley and Arnold Toynbee. Superficial intellectualism has a tendency to become profound foolishness, he believes.)

The book is a challenge to Christians to rethink their own faith in the light of the claims of other religions. Under the guise of a relativistic tolerance, religion has become to many people a purely human quest for spiritual satisfaction, whether in the realm of morals or aesthetics.

The widely accepted axiom that all religions are basically alike is a measure of the extent to which monistic presuppositions from the East have invaded the precincts of Christianity. Pastors and other teachers owe it to the laity to recall them to their historic Christian heritage by means of clear teaching about the subjects treated in this book.

JAMES A. SCHERER
Maywood, Illinois

MORE ABOUT RELIGIONS

Faiths Men Live By. By John Clark Archer. Revised by Carl E. Purinton. Ronald Press. 553 pages. $5.75.

This book offers nontechnical descriptions of "eleven great faiths" which still hold the allegiance of large numbers. Dr. Archer,

professor of comparative religion at Yale, wrote the first edition published in 1934, which has been kept in print until publication this year of a new edition, revised by Dr. Purinton of Boston University.

The revision was necessary because the aim of the book is to approach each religion "through what it seems to be today." The sections on Chinese and Japanese religions, especially, have required updating because of change in the situations in those countries since World War II.

Thesis of the book is that "religion has been the mightiest force within the minds of men throughout the history of mankind" and that "religion as a whole is something greater than religions all together." The authors do not belabor these themes but are content largely with describing ritual, doctrine, ethics, and the many current variations within each of the religions.

World Religions. By Benson Y. Landis. E. P. Dutton Co. 158 pages. $2.95.

Dr. Landis, who edits the *Yearbook of the American Churches,* has prepared this informational handbook regarding major religious groups in the world. About a fourth of the book is concerned with non-Christian religions, which are briefly described as to their history and teachings. A great variety of Christian sects as well as the major churches are treated in a concise manner.

The World's Great Religions. By the Editors of Life. Time Incorporated. 310 pages. $13.50.

Nobody but the *Life* staff would have the skill and resources to do such massive picture coverage of the world's religions (Hinduism, Buddhism, Chinese religions, Islam, Judaism, Christianity). Photographers spent many days in such lands as India, took thousands of pictures in color, and superb editorial skill was exercised in putting the pictures together and in supplying a lucid account of religious faiths and practices.

The series appeared in juicy special issues of *Life* several years ago, and was then reworked for this book (distributed by Simon and Schuster). The result is a fascinating volume to leave on the coffee table in the living room for casual reading, or as a useful reference book in a library.

This book is an apex of one sort of American publishing.

Values in World Religions. By Lester Mondale. Starr King Press. 109 pages. $3.95.

Mr. Mondale writes as a "religious liberal" (he is a Unitarian clergyman), who seeks to appreciate the essential genius of each of the world's great religions: Buddhism, Confucianism, Vedanta, Islam, Taoism, Judaism, Christianity, and hopes in his concluding chapter for a blending of the values of all these into an "ethical world religion." In Mr. Mondale's effort to picture the various faiths of the world, mostly he holds up a mirror reflecting his own.

The Golden Bough. By James G. Frazer. Macmillan. 864 pages. $3.95.

The granddaddy of all books on comparative religion in this century is Sir James Frazer's *Golden Bough,* the huge study of countless phases of primitive faith and practice. The first edition in 1890 was reissued in 12 volumes between 1907 and 1915. This was the book which revealed to this generation the enormous scope of magic, taboos, and mythology which have existed among men.

The author supervised the drastic condensation into one volume, published in 1922. The present volume is a reprint from new plates.

AND SO FORTH

With God and His Mercy. Augustana Press. 592 pages. $3.75.

Sixty clergymen of the Church of Sweden wrote these meditations for each day of the church year (translated by Arthur O. Hjelm), They aren't stuffed with sentimental little stories like many such American books. They apply Bible texts to life problems in a practical manner. This is a fine manual of daily devotions for a somewhat sober and mature Christian.

overseas

LIBERIANS ARE LEARNING

LIBERIA: Monrovia. Sept. 11. — This month, in the Parakwele parish of the Lutheran Church in Liberia, laymen, lay workers, evangelists, and missionaries held an institute. The pastor of the parish, the Rev. Melvin Langeland, directed the three-day meeting. Pastor Paul Slifer assisted in the discussions. Miss Norma Bloomquist explained teaching methods for the Kpelle primer. The Rev. Murray Shull and I were present as observers.

On the surface there was nothing startling about such a gathering. There were fewer than 25 people present. However, most of those attending were unpaid lay workers, serving in scattered preaching points of the parish. All had walked in from distant points in the jungle. We missionaries had flown in from points some 15 minutes away by air. Some of the men had walked two days to come comparable distances.

This parish is one of the newest in our work. Isolated from most of our work by the St. Paul river and without any roads, visits to the area have been infrequent. Missionaries have gone into the area over the years, visiting as often as possible. However there was no pastor until Ezra Keller, now president of the Lutheran Church in Liberia, moved there in 1947. At the present we have no resident pastor, but the work is growing. As never before, the people are shouldering their share of Christian responsibility.

It is a long step to reach self-support, and the people are poor, but they are moving in the right direction. Their main request from us is for more workers in more towns. They build their own churches, pay for their own Kpelle books. Many services and most classes are held at night. The people bear the expense of lanterns and kerosene. Above that, they are bringing their offerings to the church.

To reduce the long distances of walking for the missionary pastor, new air strips are being cut out of the jungle at strategic points. These are cleared by the people, and they maintain them. Additional fields will make it possible for the pastor to supervise classes, preach, and administer communion at more frequent intervals. Much walking will remain, but each new air field helps reduce the weary distances through the jungle.

Our lay workers do a fine job here. By teaching Kpelle under our literacy program they put the gospel into the hands of the people. Also they teach classes and hold services in the various preaching points. Their work is recognized by the Liberian government and by tribal authorities and they are excused from all porter work.

Every two months these workers and other representatives from the congregations come together in these institutes. Out of the training and fellowship they gain in knowledge, skill, and inspiration. In turn, they impart their experiences to others. We can see the results in the steady growth of the church.

Some fall by the wayside. There is strong opposition in the native society and in pagan customs, but there is growth. As long as the people realize the implications of their membership in the church, we may be assured of continued growth. Our task is to share in it not as overseers but as fellow-members.

Too often, in Africa and Asia, the church is considered a "foreign mission." As such it separates the convert from his own people. He becomes a member of the church of the foreigner and his church reaches the danger point of dependence. Liberia has been no exception to the rule, but we have a great opportunity to avoid earlier mistakes. From all we observed we are moving in the right direction.

—GEORGE T. MOORE

HIGH WATER IN RAJAHMUNDRY

INDIA: Rajahmundry. Sept. 4. — The Godavari is in flood. We have about 18 inches of water downstairs! Last night at 9:30 the official report was that the river

A lake around missionary residence

was up to 69.4 feet which was two feet less than in the big flood of 1953. Up-river many places have been flooded and the situation has become serious.

It has not come in over our wall but broke through several places and also came in at a couple of drains. We first realized on Tuesday afternoon that we might be in for trouble so got the books, linens, and so forth out of the lower shelves and the furniture up as well as we could. That same afternoon Bob (the Rev. Robert Oberly) helped to take the smaller children from Schade School out to the Sanitorium while George Gesler was getting the cripples and children from the Colony of Mercy out to Luthergiri.

There was a break in the embankment near the Industrial Home and the Department of Public Safety ordered school pupils and the hospital patients evacuated at once. So Bob and George worked all day yesterday at that.

What worried me the most was the bridge. The trains just inched across but even so it was a risk. Last night I clocked one coming from Kovur. From the time I began watching it, until it left the bridge on this side, was thirty-two minutes!

Yesterday afternoon the water started coming into the house, rising at the rate of two inches per hour. The Department of Public Works had brought sand bags and our boys had filled some also, but it was not enough to keep the water out.

It will take some time after the river goes down for the water to drain out of this compound. We will have a mess to clean up. I am thankful that the bridge held, not too many people have suffered. So we cannot complain. —JENNIE OBERLY

letters to the editor

Women should stay home

SIR: THE LUTHERAN is a fine magazine and I read it from cover to cover. But the story, "Measles on Washday" (Sept. 10), was pure corn. Advising a woman to send her husband to a beanery for lunch so she can have more time for neighborhood activity was too much for me.

My house is overrun with this type of woman! Nine out of ten come not to offer assistance but out of curiosity.

The reason there is so much juvenile delinquency today is that too many women are not in the home.

(MRS.) EUNICE MCCLOSKEY
Ridgway, Pa.

How many children?

SIR: Congratulations on your articles about the New York incident. I think that birth control should be up to the wife and husband in a family.

Some of us are more capable physically and financially than others to have and care for children. Is it right that a woman lose her life giving birth to a child just because some biased doctor wouldn't fit her with a contraceptive? How about the parents who put their unborn baby's life in jeopardy because of the RH factor? Is it right to have a whole flock of children if you can't feed, clothe, house and educate them decently?

I would be among the first to agree that a child is a gift from God. I am sure God expects us to take care of our little ones in the best possible way. Granted the just shall live by faith, but God helps those who help themselves.

(MRS.) MARILYN MORIARTY
Maumee, Ohio

Fund Drives in High Gear Throughout Pacific Northwest

By OLIN G. DASHER

PORTLAND—An unusual number of congregations in the Pacific Synod are in the process of raising funds for building projects, from first units to parish education additions. Campaigns have produced as much as $225 per family per year over and above contributions for current expenses and benevolences.

The Lutheran Laymen's Movement is directing a number of campaigns. The first were Trinity (McMinnville, Ore.) in May and St. Andrew's (Bellevue, Wash.) in June.

Scheduled are St. Stephen's (Seattle) in October, Gloria Dei (Kelso, Wash.) in November, and St. Matthew's (Renton, Wash.) in February, Good Shepherd (Seattle) in April, 1959.

The Wells Organization is guiding St. Mark's, Seattle, for its parish education unit in November.

A former member of the Wells staff, Ed Lehmann of Seattle, directed Calvary (Hillsboro, Oregon) in May, and Faith (Salem, Ore.) in June, and is scheduled to direct simultaneous canvasses at Immanuel and St. Paul's, both of Vancouver, Wash., in November.

Congregations which have proceeded "on their own" include Our Saviour (Sunnyside, Wash.), and Holy Trinity (Portland) in April; Our Saviour (Eugene, Ore.) in May; Epiphany (Portland) and Hope (Klamath Falls, Ore.), and Good Shepherd (Richland, Wash.) in June; and Faith (Everett, Wash.) in July.

Good Shepherd, Seattle, conducting its own six-month campaign now immediately after organization, plans a canvass directed by the Lutheran Laymen's Movement next April.

Other congregations considering funding campaigns are St. Paul's (Spokane, Wash.) and Messiah (Spokane), both of which may be using the Lutheran Laymen's Movement program.

Camp Has Banner Season

LUTHERWOOD BIBLE CAMP on Lake Samish, Bellingham, Wash., had one of the most fruitful seasons in its history. With 12 weeks of summer activity, the camp was attended by well over 1,000 young people.

Northern Conference congregations reserved three weeks, had over 400 campers and staff members in attendance.

The Summer Assembly, sponsored by the

OPPORTUNITY is auspicious name of community on Spokane west side where Holy Trinity Church is being developed by Pastor Ronald E. Kragthorpe. First service in public school building had attendance of 114 on September 7. Sunday school classes were begun three weeks later

Pacific Synod and Augustana's Columbia Conference, lasted one week, was attended by 130.

Ideal weather and increasing interest in Bible camp were contributing factors. Many improvements are planned by the camp board as money and time for construction become available.

Seattle Lutherans Get Training

TEACHER TRAINING institutes were held in Seattle at Luther Memorial Church (Sept. 27-29) and Glendale Church (Oct. 4-6). Courses were sponsored by the Lutheran Council of Seattle and King County.

Adult education is being promoted at University Church where courses have been planned in several areas.

A Bible study program will be presented by Mrs. Marjory Louise Bracher.

A study of four denominations (Mormon, Christian Science, Jehovah's Witnesses, Seventh-Day Adventists) will be led by Pastor Edwin Bracher.

The staff of Associated Lutheran Welfare will present a study on Family Life, "Husband-Wife Relations."

A theological study on "The Doctrine of Christ" will be led by Pastor Edward Hummon.

Pastor Hummon and Student Intern William Dowling will teach adult instruction classes in preparation for church membership.

Church Women to Meet

UNITED LUTHERAN CHURCH WOMEN of the Pacific Synod are preparing for their annual convention which will meet this year at new St. Mark's Church in Oregon's capital, Salem (Oct. 21-23).

The Rev. Melvin Langeland, a son of St. Mark's, missionary to Liberia, home on a vacation, will be chief speaker.

Dr. Frances Dysinger, promotional secretary of the ULCW, will represent the national organization. Dr. Dysinger will also be on a speaking tour to women's groups throughout the synod.

TRINITY CHURCH, Everett, Wash., dedicated new furnishings and began using the new *Service Book and Hymnal* on Aug. 24. Pastor Edwin J. Johnson reports that the church's old pews went to the chapel of Lutherwood Bible Camp and the old hymnals to a congregation that needed them.

ALASKAN AIR BASES were the mission field of Pastor J. Edward Oslund this month. The pastor of St. James' Church, Portland, was on a three-week preaching assignment to servicemen at the invitation of the Air Force.

DR. FRED LUCAS, pastor of Immanuel Church, Centralia, Wash., retired Oct. 1 after serving the congregation for almost 39 years.

German born and educated, Pastor Lucas served congregations in Saskatoon, Canada, and Oregon before coming to Washington. He served the synod in various capacities, was a director on the board of Pacific Seminary.

MISS FERN GEIGER, secretary to the Pacific Synod president, was one of 239 secretaries in the United States and Canada this year receiving the rating of Certified Professional Secretary from the National Secretaries Association International.

PACIFIC SOUTHWEST

Pastors Will Become Students At Hospital Group Workshop

By LOUIS F. MERTZ

LOS ANGELES—*Pastoral Relationships* in the hospital will be explored at a workshop sponsored by the Lutheran Hospital Society of Southern California, Oct. 21-23, at California Hospital, Los Angeles. The workshop will bring together 50 pastors, members of the hospital's medical staff and nurses.

Lecturer will be Dr. H. George Randolph, chaplain at Emanuel Hospital, Portland, Ore. The pastor of the Augustana Lutheran Church served parishes in Nebraska, Massachusetts and New York, was instructor and

PACIFIC SOUTHWEST . . .

dean of the Lutheran Bible Institute in Minneapolis until 1945.

New Buildings for West Coast

ST. PAUL'S CHURCH, Monterey Park (Los Angeles County), dedicated a $96,000 two-story education and recreation building Sept. 14. Synod President Carl V. Tambert preached. The brick unit contains 14 classrooms, kitchen and fellowship hall for 300. Members of the congregation helped in the construction project, saved the church $40,000. Pastor is the Rev. Richard Bennett.

THE two-year-old Prince of Peace mission in Saratoga, west of San Jose, just purchased an 8½-acre building site at $9,500 per acre. The mission in the northern conference, served by Pastor Werner P. Welchert, lost use of a clubhouse as meeting place, is looking for new temporary quarters.

AN INVESTMENT of $43,000 secured temporary quarters for another Prince of Peace mission, the 18-month-old congregation at Sepulveda, southern conference, which worshiped for two years in the cafeteria of a brewery. Said Pastor Donald P. Schneider at the last service in the Anheuser-Busch plant: "To some people it may have seemed strange that we worshiped in a brewery and yet the life of Christ is filled with strange events."

On Aug. 31, the congregation dedicated a house chapel designed by an American-Japanese architect. Pastors John Simmons and Paul Romeis, synod's missionary superintendent, participated in the service.

The three-level building contains chapel for 125, four classrooms and church office, will later be converted to residence when a permanent church can be erected. The Board of American Missions financed $22,000 of the unit cost. Communing membership is 125. The congregation has a current benevolence pledge of $12,000.

(Continued on page 46)

St. Paul's parish hall unit in Monterey Park (above); and Prince of Peace mission's temporary chapel dedicated in Sepulveda (below)

Conference Urged to Make Greater Stewardship Effort

By CHARLES A. PULS

MADISON—The fall meeting of the Wisconsin Conference was held at Beaver Dam, Sept. 15-16. Dr. Johannes Knudsen, a member of the Commission on Lutheran Unity, presented a progress report and answered a barrage of questions, indicating lively interest in the coming merger.

An S.O.S. (*Situation of Synod*) appeal was made by Seminary President C. H. Zeidler on behalf of the double benevolence effort in the synod.

Said Dr. Zeidler, "As of Aug. 31, we are running 61 per cent behind, and the causes of the church will suffer." He outlined to pastors the special Reformation Day appeal for renewing the interests of the constituency and urged every pastor to participate.

"We are changing Luther's *Here I Stand* to *Here We Go,* for the church must stop standing and start moving toward greater results," he said.

Announcement was made that Dr. George B. McCreary, synod stewardship secretary, had been selected as assistant to the president. The new stewardship secretary has not been named.

The foreign mission theme was emphasized by the Rev. Douglas E. Erickson, former missionary in China and Malaya. Said Pastor Erickson: "September marks the fifth anniversary of our work in Malaya. Located at the crossroads of Asia, this mission is beginning to show fruit, despite the emergency situation which Communist terrorism has produced.

"One of the most encouraging factors is the establishment of the new Lutheran Bible Training Institute, which will produce national leadership for this new church."

PINE LAKE CAMP ended one of its best seasons and reported 1,765 campers, with 148 persons on the staff. Almost 90 applications had to be turned down.

Camp Board President G. William Genszler reported that the new recreation hall, now under construction, will be dedicated next spring. The new canteen will be ready at the same time.

Welfare Views New Goals

WITH A GROWING sense of social responsibility and a widening field of action for welfare services, the need for more qualified social workers is becoming more pressing, Dr. Henry J. Whiting, executive secretary of the National Lutheran Council's division of welfare told the midwest regional meeting of the Lutheran Welfare Council in America at Green Lake, Wis., last month.

There are currently 462 Lutheran health and welfare agencies operating in the country which rendered $63,000,000 worth of services in 1957. New areas of need are opening in rural districts, Dr. Whiting said.

A "relevant ministry" in the city church requires the services of a social worker, the Rev. Walter Kloetzli, Jr., NLC's secretary for urban church planning, told the conference. Inner city congregations must extend their field of action beyond the traditional "fellowship of the acceptable" and reach into all social strata.

Laymen Study Theology

BEGINNING Oct. 20 and continuing every Monday until Nov. 24, Milwaukee's lay school of theology will have an expected registration of close to 300.

The school will meet at Redeemer Church, Milwaukee. Among the faculty members are Prof. R. R. Syre, Chicago; Dean James A. Scherer, Chicago; and Dr. C. H. Zeidler, Minneapolis.

One-night sessions of the lay school of theology and leadership will be held this month at La Crosse (Holy Trinity, Oct. 19), Madison (Luther Memorial, Oct. 20), Janesville (St. Peter's, Oct. 21), Kenosha (Grace, Oct. 22), Hartford (Redeemer, Oct. 23), Oshkosh (St. John's, Oct. 24), Fond du Lac (Our Saviour, Oct. 26).

Schools are sponsored by the synod parish education committee.

Development Work in High Gear Despite Summer Season

By E. RUDOLPH WALBORN

COLUMBUS—There was no summer slump in Ohio home mission work in 1958, reports Mission Director Albert H. Buhl.

Hamma Divinity School Student Paul Winemuller began services as mission developer at West Milton and Englewood, north of Dayton, in July. When he returned to school in September, two retired pastors were carrying on the work: Dr. Harry W. Hanshue of Xenia at West Milton and Dr. Paul P. Anspach now living in Springfield after recent service at Maywood Seminary, at Englewood.

The synodical board of home missions has purchased a 12-acre site at West Milton, and at nearby Englewood, a 5-acre site.

In the Manchester area near Mansfield, a 3-acre site has been purchased for Messiah mission developed by Thomas L. MacAdam.

At Bedford (Theodore D. Horner, pastor), Church of the Master has purchased a house chapel after permission to use a school building terminated July 1. A ranch-style house purchased by the Board of American Missions will be used by the congregation until it can find a site and erect its own building.

At Hilliards Mission Developer Milton Mann welcomed 227 worshipers to Church of the Resurrection, meeting in the Grange Hall for the first service on July 27.

Hilliards is 12 miles northwest of Columbus. Developer Mann, a 1958 Hamma Divinity School graduate, began work in the field May 23.

Sister Margaret Consecrated

SISTER MARGARET MUNTZ, a graduate of Wittenberg College and the Baltimore Deaconess Training School, was consecrated in her home church, Emmanuel, New Philadelphia, Sept. 12. A major in religious education, she completed a one-year assignment of supervised field work as parish deaconess

Consecrating Sister Margaret Muntz are Dr. Bell, Dr. Wheadon, Pastor James Fisher

at Holy Trinity Church, Manasquan, N. J., and will serve at Our Saviour's Church in Riverdale, Chicago, Ill.

Taking part in the consecration service were Dr. Alvin Bell, Dr. Ralph Wheadon and Sister Anna Melville of the Baltimore Motherhouse. Synod President Herbert Veler attended the reception.

Apportionment Goal Stressed

ULCA's 40th anniversary is being marked by Ohio congregations this fall. Beginning with a kick-off rally on Sept. 22 at First English Church, Columbus, 14 rallies were held on the three following nights to help congregations plan for a fall birthday emphasis.

A forty-day emphasis began Oct. 5 with World-Wide Communion Sunday, and will be climaxed Nov. 16 by an ingathering of offerings needed to meet the goal.

Merger Talks Dominate Canadian Scene

By NORMAN BERNER

ONTARIO—Merger was principal topic of discussion in Canadian Lutheran quarters last month as church leaders from all major Lutheran bodies convened in Winnipeg for three different conferences dealing with plans for future realignment of Canadian churches.

FIRST MEETING was the third of a series of annual "exploratory talks" among leaders of all major Lutheran bodies in Canada (*see* THE LUTHERAN, *Oct. 8*). Consensus was that such a church was both desirable and possible. Major obstacles are the breaking of ties with American churches and the reaching of a satisfactory doctrinal basis.

On the day following these talks, the Committee on Canadian Matters appointed by the Joint Commission on Lutheran Unity had its first session.

The committee's task is "to give special consideration to the interests and concerns of Canadian members" in the four-way merger in which the ULCA is involved.

Attending were Dr. Johannes Knudsen (AELC) and Dr. A. G. Jacobi (ULCA) and Pastors Otto Olson (Augustana) and Alex Koski (Suomi).

The committee will report to JCLU in November, and is expected to recommend that Canadian Lutherans be given some measure of autonomy in the merged church.

THIRD MERGER meeting was held at the same time. Representatives of the three Canadian Districts of the Missouri Synod met to form an over-all organization, the "Lutheran Church in Canada."

Included in the new body are a number of congregations of the Missouri Synod's English District and other congregations belonging to the Synodical Conference.

Early reports that the new "Lutheran Church in Canada" would sever relations with the Missouri Synod were incorrect. The districts will continue their present affiliations and functions.

Canadians Help the Needy

A CONCERTED DRIVE for used clothing was underway in churches of all Lutheran bodies in Ontario during Thanksgiving week (Oct. 12-19). The Rev. Clifton Monk, executive director of Canadian Lutheran World Relief, opened the appeal with addresses in Kitchener and Elmwood on Oct. 12.

Publicity for the drive was organized by the Rev. Paul Eydt, member of the CLWR executive committee. Radio and TV stations arranged interviews and gave time for spot announcements.

Waterloo Seminary Opens

THE REV. WILFRED MYRA, Ayton, was chapel speaker at the opening of Waterloo Seminary. Registration is at a high of 37, 22 of them full-time students.

Dr. Gould Wickey, executive secretary of the Board of Higher Education, was a recent visitor at Waterloo College and Seminary. He conferred with a committee that is seeking degree-granting powers for both institutions.

Congregations of the Canada Synod will take a special offering for ULC benevolence on Reformation Sunday. Receipts for the synodical budget to Sept. 15 were $171,391. This is 36 per cent above last year, but still far short of the double apportionment.

CANADA SYNOD President A. G. Jacobi was dedication preacher for two mission church buildings, Zion, Sault Ste. Marie, on Sept. 7 and Grace Church, Oakville, on Sept. 21.

Good Shepherd mission in Toronto bought a five-acre $45,000 property previously reserved for a highway extension.

AN EVANGELISM mission is scheduled for Hanover Conference churches beginning Oct. 19. A briefing session was conducted by Regional Director Walter Bock.

Three Conferences to Meet At New Augusta Next Month

By WILLIAM L. PIFER

FORT WAYNE—Date for the joint meeting of the three synodical conferences has just been announced by the Rev. Robert Heine, vice president of the Indiana Synod, following a session of conference presidents held in Fort Wayne this month. The conferences will meet Nov. 9-10 at Salem Church, New Augusta.

Opening with a banquet on Sunday evening, sessions will follow on Monday with Holy Communion at 9:00 A.M.

Program for the meeting includes two lectures by Dr. Robert S. Kinsey, pastor of Trinity Church, Ashland, Ohio

Two presentations on "Christian Social Responsibility" are slated by guest speakers under direction of the synodical social missions committee.

GROUNDBREAKING ceremonies were held at Elkhart Sept. 7 for a new Grace Church, the fourth to be built on the same site since organization in 1873. The contract was let last month and the razing of the old sanctuary began. Cost of the new structure is estimated at $250,000. The Rev. A. H. Abplanalp is pastor.

Indianapolis Churches Build

GETHSEMANE CHURCH purchased a new parsonage.

St. Andrew's Church is planning to relocate to the west end of Speedway City on Crawfordsville Road.

The building of Christ Our Saviour Church is for sale. The congregation meets temporarily in a neighborhood school.

The 109 confirmed members of Greenwood's one-year-old mission, Advent, pledged more than $10,000 to a building fund drive for the coming year.

CAMP at Versailles State Park was attended by 96 youngsters from southern Indiana. Southern area United Lutheran Sunday School Association sponsored the camp. Pastors and laymen served on the camp staff.

THREE more churches of the southern area have begun using the new *Service Book and Hymnal.* They are Adams Church near Batesville, St. Paul's Church, Batesville, and St. John's Church, Napoleon.

Religious Art Exhibit Planned

ENTRIES for the religious art exhibition to be held in the parish hall of Bethlehem Church, Indianapolis, are being received daily and had exceeded the 100-mark by mid-September.

The show, open to professional artists and art students of all denominations, was originally planned by the Rev. Donald E. Elder, pastor of Bethlehem Church, who said that the idea for the initiative was an outgrowth of the urban church school held under Board of American Missions auspices in Philadelphia earlier this year.

Pastor Elder termed the undertaking a "venture in faith and an earnest attempt to broaden the outreach of the church and provide a means of communication between church people and those who express their religious beliefs creatively."

A jury of art experts will select the works to be included in the exhibit from entries received. Opening date for the show was tentatively set for Nov. 8.

ADAMS CHURCH, near Batesville, the 106-year-old congregation which became a congregation of the synod at the last convention has voted to build an educational unit to their church. The Rev. Philip Barnhart is pastor.

ST. PAUL'S CHURCH, Uniondale, has completed a basement, kitchen unit, rest rooms, nursery and primary rooms this past month.

PASTORAL CHANGES: The Rev. Dr. Charles E. White has accepted a call to Grace Church, Syracuse. The Rev. Ivan H. Miller accepted a call to First Church, Columbus, effective Sept. 1.

Zion Church, East Pikeland, Penna., was organized in 1743. Prize possession of the congregation is a 167-year-old pipe organ

The Tanneberger Organ Is Still Playing

IT WAS A TENSE MOMENT on Oct. 9, 1791, when the German Lutheran congregation of Zion Church in Pikeland Township, Pennsylvania, gathered to hear for the first time the organ purchased for 150 pounds from David Tanneberger of Lititz, Pa. It was the first pipe organ in Chester County, and, as the church records said, "this day, next to the day when the church was consecrated, was the most eventful in the history of the congregation."

Zion Church itself is part of American Lutheranism's early history. Patterned after Muhlenberg's Trappe Church, it was used by Washington and his Continental Army in the winter of 1777-78 during the encampment at Valley Forge. Pastor was John Ludwig Voigt, an assistant to Henry Melchior Muhlenberg.

Purchase of the organ was a heavy burden for the struggling congregation of German settlers. It proved to be a good investment. When the present church, the third in Zion's history, was built in 1861, the organ was transferred to the gallery and was used constantly until 1912 when a more modern organ was installed.

But Zion's Tanneberger organ, only extant example of the master's work in playable condition, is still being used on Organ Sunday, second Sunday in October, in commemoration of the instrument's dedication.

ZION'S organ consists of six ranks of pipes with a range of 51 notes. The two hand-pumped bellows originally used have been replaced by an electric blower but the original paint, white, with black keys for the natural and white keys for the sharps, has been restored under the pastorate of Eugene C. Harmony. Present pastor, the 26th in the congregation's 215-year history, is Charles Mertz, a 1957 graduate of Philadelphia Seminary.

This year's anniversary celebration on Oct. 12 had the Rev. John A. McConomy, present pastor of historic Augustus Church in Trappe, as speaker and included a memorial service at the grave of John Ludwig Voigt under whose pastorate the organ was dedicated.

Tanneberger came to America around 1750 from Saxony, worked for organ builder Johann Klemm in Philadelphia and set up shop in Lititz after Klemm's death in 1765. As recognized leader in his trade throughout the colonies, he built organs not only for Pennsylvania churches but also for congregations in Albany, N. Y.; Baltimore, Md.; and the Moravian church in Salem, N. C. He died in 1804.

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PENNSYLVANIA

Officers for Pottsville and Hegins Districts Elected

By ARTHUR S. FOLLETT

POTTSVILLE — Organization of two new Schuylkill County districts was completed at meetings at St. Paul's Church, Port Carbon, and St. John's Church, Tremont, Sept. 9.

The former 60-congregation Pottsville Conference is being reorganized into the Pottsville District with 25 congregations and the Hegins District with 31 congregations Original name for the Hegins District was West Schuylkill.

The president of the Pottsville Conference, Pastor Walter Guigley of St. John's Church, Ringtown, was elected dean of the Pottsville District. Pastor John H. M. Shirey, Zion Church, Frackville, is secretary. He

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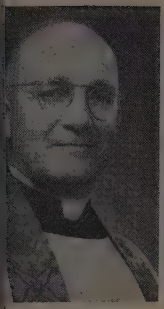
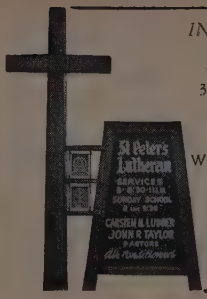


.. HEMMIG L. L. HAND

vas secretary-treasurer of the conference.

The reorganization plan was presented y Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania. Other speakrs were the Rev. Ernest Flothmeier, Telord, for the 40th anniversary appeal of ne United Lutheran Church in America, nd Stewardship Secretary Samuel Kidd, vho spoke on the work of the district abinet.



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PA.: POTTSVILLE . . .

Dean of the Hegins District is Pastor Freeland L. Hemmig, pastor of St. John's Church, Tremont. Secretary is Pastor Lawrence L. Hand of Zion Church, Ashland.

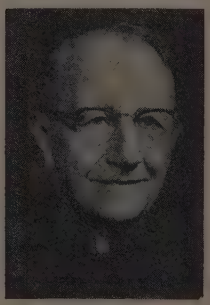
Representing the Ministerium at the meeting were Earl Henry, associate secretary of stewardship, Ministerium Secretary Claude Schick, and Dr. Earl F. Rahn, executive secretary of the Board of Christian Education. The Hegins district embraces the west and northwest area of the former Pottsville Conference.

LUTHER LEAGUE'S workers' conference was held Sept. 25 at St. John's Church, Pine Grove. Groups dealt with the League's five-point program. Officers for the two new district leagues will be elected this month at St. Paul's Church, Port Carbon.

TRINITY CHURCH, Pottsville, introduced the new *Service Book and Hymnal* last month. The liturgy was played to the congregation from a tape recording and explained by Pastor Maynard C. Hallock.

Golden Anniversary Marked

DR. EMIL W. WEBER, pastor emeritus of Trinity Church, Pottsville, marked the 50th anniversary of his ordination on Sept. 14.



EMIL WEBER

Dr. Weber was pastor of Trinity Church from 1925 until his retirement in 1954. He came to Pottsville from an army camp in Vermont where he served as military chaplain.

A graduate of Wagner College and Philadelphia Seminary, Pastor Weber served parishes in New Jersey and New York before entering the army chaplaincy in 1917. He held membership on the Pennsylvania Ministerium's executive board, the Board of American Missions, and the boards of Muhlenberg College and Philadelphia Seminary.

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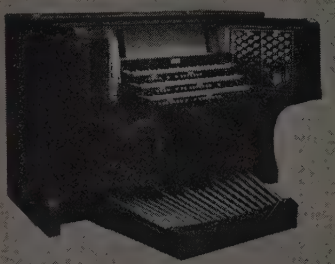

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PA.: WILKES-BARRE

Conference Elects Officers For Newly Formed Districts

By CALVIN E. HUMBERT

WILKES-BARRE — Deans and secretaries have been elected for the new districts into which the Wilkes-Barre Conference has been divided. The conference's 78 congregations will be comprised in an 18-congregation Hazleton District, a 27-congregation Lehighton District, and a 35-congregation Scranton-Wilkes-Barre District.

Officers for the three districts are: Joseph R. Shuster, dean, and Byron R. Stauffer, secretary, in the Hazleton District; Mark A. Lauchnor, dean, and John Fisher, secretary, in the Lehighton District; and Dr. F. R. Edwards, dean, and Calvin E. Humbert, secretary in the Scranton-Wilkes-Barre District.

INTRODUCTION of the new *Service Book and Hymnal* at Trinity Church, West Hazleton, was highlighted by an exhibition of early hymnals used in Lutheran churches in America. They came from the collection of Trinity's pastor, the Rev. John A. Kaercher. A congregational workshop for getting acquainted with the liturgy was held under the direction of Organist Fred A. Snell of St. Mark's Church, Williamsport.

REFORMATION PREACHER in the Wilkes-Barre area at St. John's Church, Wilkes-Barre, on Oct. 26 will be Dr. Hagen Staack of Muhlenberg College. He will also preach at Christ Church, Hazleton, the same day. Susquehanna University's choir will sing.

LUTHER LEAGUE convention of the conference was set for Oct. 12 at Christ Church, Hazleton.

HOLY TRINITY CHURCH, Wapwallopen, observed its 50th anniversary Oct. 12. The 25th anniversary of Pastor M. L. Wahrmann's ordination was marked at St. John's and Jerusalem Church of the Towamensing parish. Pastor Amon Lichty was honored by the Archbald parish. He retired in August.

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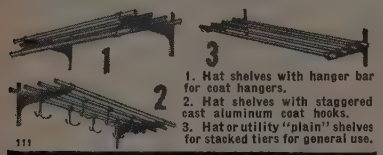

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PACIFIC SOUTHWEST . . .

(*Continued from page 34*)

TRINITY CHURCH, Pasadena (Carl Moyer, pastor), laid the cornerstone for an educational building Sept. 14. Dr. H. Paul Romeis, a member of the congregation, conducted the service.

INSTALLED were David Romeis as pastor of St. Luke's Church, Walnut Creek (Sept. 28), by Synod President Tambert, and Harry Baertschi as associate pastor of Messiah Church, Redwood City, by Northern Conference President Donald Wagner.

AREA WORKSHOPS for Sunday school teachers and officers will be held in the synod's four conferences, according to the Rev. Stanley E. Olson, synod's director of Christian education.

Judge Runkle Dies

JUDGE CLARENCE B. RUNKLE suffered a heart attack while conducting a service at First Church, Los Angeles, on Sept. 21. He was taken to the California Lutheran Hospital where he died a few hours later.

Judge Runkle was baptized in First Church in 1895 and was an active member

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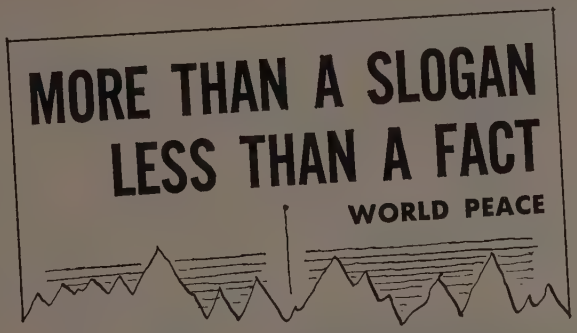

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in all phases of church work, especially as an adult class teacher in Sunday school.

He was a member of the Board of Directors of the California Lutheran Hospital, the Lutheran Boys' Home Foundation, the Lutheran Businessmen's Club, and the Lutheran Laymen's Movement.

Judge Runkle graduated from Southern California Law School in 1917, and served as superior court judge since 1951.

—CHANGES OF PASTORATE—

South Carolina

BALLENTINE, J. LUTHER. From Redeemer Church, Kannapolis, N. C. To Trinity Church, Elloree.

Wartburg

SIMONE, ALBERT A. From Luther Memorial Church, Quincy, Ill., assistant pastor. To Immanuel Church, Lena, Ill.

West Virginia

EVELAN, R. RAY. From Holy Trinity Church, Lancaster, Pa., assistant pastor. To Edgwood Church, Wheeling.

MEYER, ROY J. From Edgwood Church, Wheeling. Retirement.

MISSIONARIES

Departures

BROUSE, FRANCES. To Liberia, July 26. Lutheran Mission, Monrovia, Liberia, West Africa.

FAGUE, MARIANNE. To British Guiana, July 17. Lutheran Courts, New Amsterdam, Berbice, British Guiana.

HAMAN, FRED, JR. To Malaya, Aug. 11. Box 747, Kuala Lumpur, Malaya.

HENNE, ARTHUR. To British Guiana, June 30. Lutheran Courts, New Amsterdam, Berbice, British Guiana.

JOHNSEN, PAUL C. To Japan. 74 Kasuga Cho, Chiba City, Japan.

KOCH, DENNIS. To Japan, Aug. 22. 2 Shimo Itakuro Cho, Kayama Kita Ku, Kyoto, Japan.

L'HEUREUX, LOUIS. To Japan, Aug. 22. 1306-4 Chome, Katano Hom-Machi, Kokura, Japan.

ARRIVALS

OLMER, PAUL. From India, July 11. 2205 39th Street, Rock Island, Ill.

EYER, EDWARD. From British Guiana, Sept. 3. 231 Madison Ave., New York 16, N. Y.

DECEASED

THE REV. F. LELAND INGALLS, JR., 8, missionary to British Guiana, died Sept. 1 at Philadelphia, Pa. He had just finished year's furlough in the United States.

A native of Syracuse, N. Y., Pastor ngalls was a graduate of Hartwick College nd Philadelphia Seminary and received a Master's degree from Temple University, hiladelphia.

Commissioned as a missionary in 1954, e served as pastor of West Coast Berbice arish and as vice president of the Lutheran hurch in British Guiana.

Surviving are his wife, the former Marilyn nn Frey; a son, Frank Leland, III; two aughters, Dianna Marie and Gale Ann; his arents, Mr. and Mrs. F. Leland Ingalls, r.; two brothers and three sisters.

Funeral services were conducted at esurrection Church, Syracuse, Sept. 25 by r. Ralph Loew, president of the Board of oreign Missions, and Pastor Edward Weisotten.

Burial was at Woodlawn Cemetery, yracuse.

MRS. MARGARET NEUMAN KEYSER, 1, widow of the Rev. Joseph H. Keyser, ed Sept. 24 at Richmond, Ind.

Mrs. Keyser was born in Stettin, Gerany. Pastor Keyser, who died in 1934, rved congregations in New Haven, West irginia, and Vandalia, Ohio.

Mrs. Keyser is survived by six sons, Paul, ortland, Ore.; Joseph, Fredonia, N. Y.; hillip, Dayton, Ohio; John and David, ichmond, and the Rev. James Keyser, a aff member of the ULC Board of Parish ducation, Philadelphia.

Funeral services were conducted Sept. 27 Richmond by Pastor Albert R. Swasko First Church.

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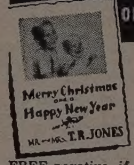

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IN CONCLUSION

THERE'S A QUIZ SHOW scheduled in Dayton this week in which all the questions are fixed. Police won't have to investigate because no prizes are promised. The purpose of this performance is to give people from India, Japan, Liberia, and elsewhere a chance to tell United Lutherans what the missions which our church established overseas have meant to them.

A handful of newsmen at the ULC convention will ask the questions. The people from overseas have to know, in a general way, what questions they will be asked so they can have answers ready.

Why, for instance, does the government of India refuse to allow some Lutherans of America to come there as missionaries? I could answer that myself. India has finally won its long low-pressure war of independence. It wants to manage its own affairs, and expects the Christian churches of India to be on their own too.

The Indians are keenly aware that they still need help from the West, and are glad to let American doctors and teachers come to work in Indian church hospitals and schools. But government officials in India figure that if the churches of their country are serious about their work, they should be able to supply their own preachers, rather than import them.

CHRISTIANS of India also feel that the time has come for them to take over responsibility. Most of them are poor, and can't afford the investment which the church work requires. They know they need immense help from fellow-Christians in Western countries. But they want us to be tactful enough to allow them to develop their own leadership.

This is a time of transition for the missions, not only in India but everywhere in Asia and Africa. Our Board of Foreign Missions is wide awake to the situation, and is transferring ownership of mission property, as well as leadership authority, to people of the countries where the work is located.

Many years ago white men moved into most parts of Asia and Africa, fired off a few rifles, and took possession in the name of their governments back home. Soon after the soldiers came the missionaries, eager for opportunity to spend their lives in teaching the Christian gospel to non-Christians.

NOW THAT this system of colonialism has crumbled, the Christian churches which were established under its protection must rapidly adjust themselves to the new day. They are in much the same situation Henry Muhlenberg faced in 1776.

Muhlenberg was a loyal subject of King George III, not only because the British ruled in North America but because George was prince of his own home province of Hannover in Germany as well as king of England. Old Pastor Muhlenberg was badly confused when his own sons became leaders in the American revolution. Men and money for church work in Pennsylvania had come from Germany and England. The revolution might ruin everything.

BUT THINGS settled down eventually and Muhlenberg recovered from the jitters. Today we face more complicated and difficult problems in continuing our church aid to Christians in newly independent lands. On the quiz show in Dayton we'll find out how our fellow Christians of Asia and Africa feel about how the problems are being solved.

—ELSON RUFF

Take 4 minutes to look into the future

No one can predict exactly what will happen, but a family man is morally obligated to look to the future . . . to plan for those who depend on him.

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For monthly income (Your family probably could get along on about half what you are now making each year. Multiply this figure by the number of years you want to provide the income.)..... $_____	
To pay off mortgage..... $_____	**Present life insurance**..... $_____
For emergency fund (This will vary widely, but most financial advisors feel a family should have at least $500.)..... $_____	**Miscellaneous** (This would include savings, stocks and bonds, money from rental property, etc.)..... $_____
To educate children (This depends on the college, and where you live, but you probably should figure approximately $1000 per year, per student.)..... $_____	
TOTAL NEEDED $_____	**TOTAL PROVIDED** $_____

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